

*Tabernacle*

# THE Enimie of Securitie OR

A dailie exercise of godly meditations, drawne out of the pure fountaines of the holie Scriptures, and published for the profite of al persons of any state or calling, in the

German and Latine tonges, by the right

reuerend M. IOHN AVENAR,

publike Professor of the Hebrew

tong, in the famous Uni-

uersitie of VVITTE-

BERGE;

In English by THOMAS ROGERS

Maister of Artes, and stu-

dent in Diuinitie.

The third edition.

★ ★

Warch

Marke. 13, 33.

and

Praie.

Isie vnto al watch.

Praie continualie.

Marke. 13, 37.

1. Thes. 5, 17.

1. Thes. 5, 18.

In al things giue thanks.

Seene and allowed according to the Queenes  
Maiesties Inuolutions.

1580.

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*Habermans*

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Maiesties Injunctions.

1580.



## To the Reader.



Esides what hath bin added to this Booke, which is apparent, you shal find two faulcs especialie amended by this impression. One is the confusion of number. For in a praiier sometime the person of one, sometime of many praieng was used: which thing, in my iudgement, caused some iar. For the auoiding whereof I haue thought it best to amend that fault, and, I trust with the good liking both of the Autor, and as manie as shal reade them, henceforth to use altogether the plural number in those praiers which are for euerie daie of the weeke: albeit the rest are in the singular number, forasmuch as they are praiers for some special persons.

The other is the difficultie properlie to applie diuers of those texts of Scripture placed in the margins. For manie times the places of Scripture were falselie quoted. But now, howsoeuer the Compositor haue set them, if you marke the letters of the Alphabet a, b, c, d, &c. used both in euerie praiier, and margin, they wil rightlie direct thee to the textes.

Other things besides these are amended, which are needles to be uttered in this place.

Some perhaps wil mislike the applieng of praiers vnto certaine daies: but for that a better some doe both like wel enough thereof, and laude God for this dailie exercise of their faith prescribed; and also because it is not done (as againe in the table to this booke I protest) to tie thee superstitiouslie to our order, I haue nothing varied from the first impression

in that point, doubting not but thou canst, and wilt use this booke to thy profit and behoof.





Here foloweth a Calendar  
*neceßarie both for the*  
 leärned, and sim-  
*pler sort.*

	<i>Monethes.</i>	<i>Daies.</i>	<i>Calends.</i>	<i>Noays.</i>	<i>Idus.</i>
1	Ianuarie	31	19	4	8
2	Februarie	28	16	4	8
3	March	31	17	6	8
4	April	30	18	4	8
5	Maie	31	17	6	8
6	Iune	30	18	4	8
7	Iulie	31	19	6	8
8	August	31	19	4	8
9	September	30	18	4	8
10	October	31	17	6	8
11	Nouember	30	18	4	8
12	December	31	19	4	8

*For the better conceauing of this table, and the Calendar,  
 you ſhal find certaine rules at the end  
 of the Calendar.*

1. Ianuarie, cal- } Latins, *Ianuarus*.  
 led of the } Græcians, *Gamelion*.  
 } Hebrues, *Tebesh*, & is } hath 31. daies.  
 } their 10. moneth.

1	a	Calends.	} Noans of Ian.	The first daie of this Mo- neth Christ was circumci- sed, <i>Luke. 2, 21</i> . The tops of the mountaines appered vn- to Noah, <i>Gen. 8, 5</i> . The Israe- lites put away their wiues, <i>Ezra. 10, 16</i> .
2	b	4		
3	c	3		
4	d	Day before the N.		The 5. of this moneth word was brought vnto Ezechiel y Prophet that the citie Ieru- salem was smitten, <i>Eze. 33, 21</i>
5	e	Noans of Ianuarie.		
6	f	8	} Idus of Ia- nuarie.	
7	g	7		
8	a	6		
9	b	5	} Idus of Ianuarie.	The sixt of this moneth Christ was worshipped of y wise men, <i>Matt. 2, 1, &amp;c</i> ; bap- tised, <i>Matt. 3, 13</i> ; turned wa- ter into wine, <i>Iohn. 3, 1 &amp;c</i> , &c testifierh Epiphanius
10	c	4		
11	d	3		
12	e	Daie before the Id.		The 10. of this moneth Ne- buccadnezzar King of Ba- bel, moued thervnto by the rebellion of Zedekiah, be- sieged Ierusalem most firce- lie, as may appeere, <i>2 Kings,</i> <i>25, &amp;c</i> , <i>Ierem 52, 4</i> : Also Eze- chiel was willed to vtter his parable, <i>Ezech 24, 1, &amp;c</i> .
13	f	Idus of Ianuarie.		
14	g	19	} Calends of	
15	a	18		
16	b	17		
17	c	16	} Calends of	The 10. of this moneth Ne- buccadnezzar King of Ba- bel, moued thervnto by the rebellion of Zedekiah, be- sieged Ierusalem most firce- lie, as may appeere, <i>2 Kings,</i> <i>25, &amp;c</i> , <i>Ierem 52, 4</i> : Also Eze- chiel was willed to vtter his parable, <i>Ezech 24, 1, &amp;c</i> .
18	d	15		
19	e	14		
20	f	13	} Calends of	Paule called, and conuer- ted the 25. of this moneth, <i>Acts 9, 3</i> .
21	g	12		
22	a	11		
23	b	10	} Calends of	
24	c	9		
25	d	8		
26	e	7	} Calends of	
27	f	6		
28	g	5		
29	a	4	} Calends of	
30	b	3		
31	c	Daie before the Calends of Feb.		

Festual daies in } CIRCUMCISION, the first } daie  
 this moneth be } EPIPHANIE, the sixt }

1.  
IANVARIE.

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2. Februarie, called of the Latins, *Februar. us.* } hath 28. daies,  
 Græcians, *Elaphebolion.* } vnles it be a  
 Hebrues, *Shebat*, and is } yere *Bissextile*, &  
 their 11. moneth. } then it hath 29.

1	d	Calends.	The first of this moneth
2	e	4	Moses repeated the Lawe
3	f	3 } <i>Noans of Feb.</i>	vnto the children of Israël,
4	g	3 } <i>Daie before the N.</i>	<i>Deut. 1, 3.</i>
5	a	<i>Noans of February.</i>	The 2. of this moneth our
6	b	8	Sauior was presented to the
7	C	7	Loide; and Marie purified,
8	d	6 } <i>Idus of Fe-</i>	<i>Luke. 2, 22</i>
9	e	5 } <i>bruarie.</i>	The ninth of this moneth,
10	f	4	Noah, 40. daies after he had
11	g	3	teene the tops of the moun-
12	a	<i>Daie before the Id.</i>	taines, sent out of the Arke
13	b	<i>Idus of Februarie.</i>	a Rauē, and afterwarde a
14	C	16	Doue, which returned, <i>Gen.</i>
15	d	15	<i>8, 6, &amp;c.</i>
16	e	14	The 15. of this moneth the
17	f	13	Iewes spend merilie toge-
18	g	12	ther, for that the spring of
19	a	11	the yeece doth enter then,
20	B	10 } <i>Calends of</i>	as they thinke.
21	c	9 } <i>March.</i>	The 16. of this moneth
22	d	8	Noah, the 2. time sent out a
23	e	7	Doue, which returned with
24	f	6	an Oliue branch in hir bil,
25	f	6	<i>Gen 8, 10.</i>
26	g	5	The 24. of this moneth
27	a	4	Zechariah was commanded
28	B	3	to prophesie, <i>Zecharie 1, 7.</i>
29	c	<i>Daie before the</i>	Matthias was elected into
		<i>Calends of March.</i>	the number of the Apostles,
			<i>Acts. 1, 26.</i>

Festial daies in this moneth be { the 2. called the PURIFICATION of S. MARIE,  
 { the 24. which is Saint  
 MATTHIAS daie.

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FEBRVARIE.

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3. March, cal- } Latins, *Martius*.  
 led of the } Græcians, *Mounychiôn*.  
 } Hebrues, *Adar*; and is } hath 31. daies.  
 } their 12. moneth.

1	d	<i>Calends.</i>
2	e	6
3	f	5
4	g	4
5	a	3
6	B	<i>Daie before the N.</i>
7	c	<i>Noans of March.</i>
8	d	8
9	e	7
10	f	6
11	g	5
12	a	4
13	B	3
14	c	<i>Daie before the Id.</i>
15	d	<i>Idus of March.</i>
16	e	17
17	f	16
18	g	15
19	a	14
20	B	13
21	c	12
22	d	11
23	e	10
24	f	9
25	g	8
26	a	7
27	B	6
28	c	5
29	d	4
30	e	3
31	f	<i>Daie before the Ca-</i>
		<i>lends of April.</i>

The temple of Ierusalem was finished the third daie of this moneth, *Ezra. 6, 15*: in the 1. of *Ejdy. 7, 5*. it is said to be the 23. of this moneth.

The tenth of this moneth Christ was aduertised that Lazarus was sick, *Iohn. 11, 3*.

A feast was celebrated among the Iewes for the overthrow of Nicanor, the 13 of this moneth, *2. Mac 15, 37*: also vpon the same daie al the Iewes vnder Ashueroth, were commanded to be put to death, *Esther. 3, 13*: vpon the same daie the Iewes had a priuiledge given them to slaie al their enemies, *Esther. 8, 13*: this daie also the Iewes solemnized for their ioieful deliuerance, *Esther. 8, 17*.

The 14. day of this moneth was called of y Iewes Mardocheus daie, *3 Macc. 15, 37*: also Purim, as may appeere, *Esther. 9, verse. 21. 26*.

The 15. also is another day of Purim, *Esther. 9, 21*.

The 16. of this moneth Lazarus was raised from the dead, *Iohn. 11, 43*.

This moneth hath one festiual daie called  
 TH'ANNVNCIATION of Saint MARIE,  
 celebrated the 25. daie of the moneth.



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MARCH.

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4 April, cal- } Latins, *Aprilus*.  
 led of the } Gracians, *Thargelion*.  
 & is their first moneth. } Hebrues, *Abib*, or *Nisan*, } hath 30. daies.

1	g	<i>Calends.</i>
2	a	4 } <i>Noans of Ap.</i>
3	B	3 }
4	c	<i>Daie before the N.</i>
5	d	<i>Noans of April.</i>
6	e	8 }
7	f	7 }
8	g	6 } <i>Idus of</i>
9	a	5 } <i>April.</i>
10	B	4 }
11	c	3 }
12	d	<i>Daie before the Id.</i>
13	e	<i>Idus of April.</i>
14	f	18.
15	g	17
16	a	16
17	B	15
18	c	14
19	d	13
20	e	12
21	f	11 } <i>Calends of</i>
22	g	10 } <i>Maie.</i>
23	a	9 }
24	B	8 }
25	c	7 }
26	d	6 }
27	e	5 }
28	f	4 }
29	g	3 }
30	a	<i>Day before the Ca-</i> <i>lends of Maie.</i>

The first of this moneth  
 Noah vncouered the Arke,  
 and saw earth, *Gen. 8, 13*; Mo-  
 ses reared y Tabernacle, *Ex*  
*40, 2, 17*; the Temple began  
 to be sanctified, *2. Chr. 29, 17*.

The 10. of this moneth  
 the children of Israel passed  
 through the river Iorden on  
 drie foore, *Ioshua. 4, 19*; the  
 paschal lambe was chosen,  
*Exod. 12, 3*.

The 13. of this moneth y  
 edict of King Ahashueros  
 came out for the murdering  
 of the Iewes, *Ester. 3, 12*.

The 14. of this moneth  
 the passouer was kept, *Exod.*  
*12, 6. Leuit. 23, 5. Iosh. 5, 10.*

The 15. of this moneth  
 the Israëlits departed out of  
 Egypt, *Nomb. 33, 3*.

The 16. of this moneth  
 Hezekiah made an ende of  
 sanctifieng and purging the  
 Temple, *2. Chron. 29, 17*.

The 18. of this moneth y  
 childre of Israel walked on  
 drie land through the mids  
 of the red sea, *Exod. 14, 19*.

The 24. Daniel sawe his  
 vision, *Dan. 10, 4*.

The 25. of this moneth the feast  
 of S. MARKE is obserued.

<sup>4.</sup>  
APRIL.

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*The sixt of this moneth, An. 1580. which is al-  
ways to be remembred, at England, with other coun-  
tries besides, was terrible shaken with an Earth-  
quake.*

5. Maie, cal-  
led of the

}	Latins, <i>Maia.</i>	}	hath 31. daies.
	Gracians, <i>Scriophorion.</i>		
	Hebrues, <i>Iar</i> , which is		
	their 2. moneth.		

1	B	<i>Calends.</i>	The first of this moneth
2	c	6	Moses was commanded to
3	d	5	number the children of Is-
4	e	4	rael, <i>Nomb. 1, 1, &amp;c.</i>
5	f	3	The fift of this moneth
6	g	<i>Daie before the N.</i>	Christ is thought to haue as-
7	a	<i>Noans of Maie.</i>	cended vp into heauen, <i>Mar</i>
8	B	8	<i>16, 19. Luk. 24, 51. Act. 1, 9.</i>
9	c	7	They which could not
10	d	6	keepe the Passouer at the
11	e	5	daie appointed by the Lord,
12	f	4	were willed to celebrate the
13	g	3	same the 14. of this moneth,
14	a	<i>Daie before the Id.</i>	<i>Nomb. 19, verse. 10, 11; so did</i>
15	B	<i>Idus of Maie.</i>	the Israëlits at the comman-
16	c	17	dement of King Hezekiah,
17	d	16	<i>2. Chron. 30, 15.</i>
18	e	15	The 16. daie Manna rained
19	f	14	from heauen, <i>Exod. 16, 14.</i>
20	g	13	The 17. daie Noah entred
21	a	12	the Arke, and the flud be-
22	B	11	gan, <i>Gen. 7, 11, 13.</i>
23	c	10	The 22. fire from heauen
24	d	9	cōsumed such as murmured
25	e	8	against the Lord, <i>Nomb. 11, 1.</i>
26	f	7	The 23. the Israëlites with
27	g	6	great ioie triumphinglie en-
28	a	5	tered into the castel of Ieru-
29	B	4	salem, <i>1. Mac. 13, 51.</i>
30	c	3	Noah the 27 the waters be-
31	d	<i>Daie before the</i>	ing dried vp, came forth of
		<i>Calends of Iune.</i>	the Arke, <i>Gen. 8, 14, &amp;c.</i>

The first of this moneth vsualie is celebrated  
for the feast of PHILIP, and JAMES.

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MAIE.

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6. Iune cal- } Latins, *Iunius*.  
 led of the } Græcians, *Ekatommiaion*.  
 } Hebrues, *Siman*, which } hath 30. daies.  
 } is their 3. moneth.

1	e	Calends.
2	f	4 } <i>Noans of Iune.</i>
3	g	3 }
4	a	<i>Daie before the N.</i>
5	B	<i>Noans of Iune.</i>
6	c	8 }
7	d	7 }
8	e	6 } <i>Idus of</i>
9	f	5 } <i>Iune.</i>
10	g	4 }
11	a	3 }
12	B	<i>Daie before the Id.</i>
13	c	<i>Idus of Iune.</i>
14	d	18 }
15	e	17 }
16	f	16 }
17	g	15 }
18	a	14 }
19	B	13 }
20	c	12 }
21	d	11 }
22	e	10 }
23	f	9 }
24	g	8 }
25	a	7 }
26	B	6 }
27	c	5 }
28	d	4 }
29	e	3 }
30	f	<i>Daie before the</i> <i>Calends of Iulie.</i>

The first comming of the childre of Israël vnto mount Sinai was the 1. of this moneth, where they abode 11. monethes, and 20. daies, in which time al those things were done, recorded in *Exo. chap. 19, 1, &c.*

The sixt of this moneth Alexander that mightie Monarch of y world was borne of whom *Dan. chap. 11, 3* doth prophesie. Also on this daie that famous Temple of Diana in Ephesus, numbred among the 7. wonders of the world, was set on fire by Herosttratus. The Iewes likewise kept their feast of Pentecost on this daie.

The 23. of this moneth the first edict came out for the salsetie of Gods people the Iewes, against Haman, and the rest of their enemies, *Esther. 8, 9.*

The 29. of this moneth the Arke of Noah through the encrease of waters was lifted vp from the earth, *Gen. 7, 17.*

Festiuall daies in this moneth are the } 24. which is the feast of  
 } S. IOHN BAPTIST.  
 } 29. which is S. PETERS daie.

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7. Iulie, cal- } Latins, *Iulius*.  
 led of the } Græcians, *Metageitnion*.  
 } Hebrues, *Thammus* being } hath 31. daies.  
 their 4. moneth.

1	g	<i>Calends.</i>
2	a	6
3	B	5
4	c	4
5	d	3
6	e	<i>Daie before the N.</i>
7	f	<i>Noans of Iulie.</i>
8	g	8
9	a	7
10	B	6
11	c	5
12	d	4
13	e	3
14	f	<i>Daie before the Id.</i>
15	g	<i>Idus of Iulie.</i>
16	a	17
17	B	16
18	c	15
19	d	14
20	e	13
21	f	12
22	g	11
23	a	10
24	B	9
25	c	8
26	d	7
27	e	6
28	f	5
29	g	4
30	a	3
31	B	<i>Day before the Calends of August.</i>

The 5. of this moneth Eze-  
 kiel saw his visions, *Eze 1, 1.*

The 6 of this moneth the  
 Capitol of Rome, counted  
 one of the 7. wonders of the  
 world, was burned: and the  
 mirror of Christian Princes  
 King Edward the sixt di-  
 ed the sixt of this moneth,  
*Anno. 1553.*

The 9. of this moneth Je-  
 rusalem, after it had a long  
 while bin besieged by Ne-  
 buccadnezzar, was taken,  
*Ierem. 39, 2.*

The 12. of this moneth  
 Iulius Cæsar, the 1. Romane  
 Emperor was borne. Of him  
 is this moneth called Iulie.

The 18. of this moneth  
 the Aegyptians begin their  
 yeere, *Plin. lib. 8, cap. 47.*

The 25. of this moneth is the featt  
 of S. IAMES the Apostle.



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IVLIE.

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8. August, cal- } Latins, *Augustus.*  
 led of the } Gracians, *Boedromion*  
 } Hebrues, *Ab*, which is } hath 31. daies.  
 their 5. moneth.

1	c	Calends.	4 } Noans of Au.	The first of this moneth Aaron, 40. yeeres after the children of Israel were com out of Egypt, died on mount Hor, <i>Nomb. 33, 38.</i> Also on this daie Ezra with his com- panie came out of Babel vn- to Ierusalem, <i>Ezra 7, 9.</i>	
2	d				
3	e				
4	f	Daie before the N.			
5	g	Noans of August.	8 } Calends of August.	The 7. of this moneth Nebuccadnezzar burnt the house of the Lord, and al Ie- rusalem, <i>2. Km. 25, verse. 8, 9.</i>	
6	a				
7	B				
8	c				
9	d		5 } Calends of August.	The 10. of this moneth some thinke Ierusalem to haue bin burnt by the Baby- lonians, <i>Ierem. 52, 12. Iosephus</i> <i>(lib. 6, cap. 26)</i> laid it was bur- ned afterwarde by the Ro- mans the same daie. There- fore doe the Iewes on this daie obserue a most streight fast, and go bare footed, and sitting on the ground, reade twise ouer the Lamentati- ons of Ieremie.	
10	e				
11	f				
12	g	Daie before the Id.			
13	a	Idus of August.	19 } Calends of Septemb.		
14	B				
15	c				
16	d				
17	e		18 }		
18	f				
19	g				
20	a				
21	B		17 }		
22	c				
23	d				
24	e				
25	f		16 }		
26	g				
27	a				
28	B				
29	c		15 }		
30	d				
31	e				
		Day before the Ca- lends of September.			

The 24. of this moneth is vsualie called  
 S. BARTHOLOMEWES daie.

3.  
AVGVST.

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The 24. of this month, An. 1572. that horrible  
massacre of the Protestants in France was most  
disloyalie committed, whereof came this verse:

Bartholomeus flet, quia Gallicus occubat  
Atlas.

9. September called of the { Latins, *September.*  
Græcians, *Maimacteriōn.*  
Hebrues, *E'ul*, which is } hath 30. daies.  
their 6. moneth.

1	t	Calends.	The first of this moneth
2	g	4	Haggei the Prophet began
3	a	3	to prophesie, <i>Hag. 1, 1.</i>
4	B	Daie before the N.	
5	c	Noans of Septemb.	The sixt of this moneth
6	d	8	Ezechiel saw another vision,
7	e	7	<i>Ezech. 8, 1.</i>
8	f	6	
9	g	5	The 7. of this moneth
10	a	4	our most noble Queene Eli
11	B	3	zabeth was borne at Green
12	c	Daie before the Id.	wich, <i>Anno. 1532.</i>
13	d	Idus of September.	
14	e	18	The 8. of this moneth
15	f	17	<i>An. 73.</i> Ierusalem was utter-
16	g	16	lie with fire and sworde de-
17	a	15	stroied by Titus the Empe-
18	B	14	ror, <i>Ioseph. lib. 7. c. p. 26.</i>
19	c	13	
20	d	12	
21	e	11	
22	f	10	Calends of
23	g	9	October.
24	a	8	
25	B	7	The 25. of this moneth
26	c	6	Nehemiah finished the wals
27	d	5	of Ierusalem, <i>Nehem. 6, 15.</i>
28	e	4	
29	f	3	
30	g	Day before the Ca-	
		lends of October.	

Festiuall daies in this } 21. S. MATTHEW.  
moneth be the } 29. S. MICHAEL.

9.  
SEPTEMBER.

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10. October, } Latins, *October.*  
 called of the } Grecians, *Pianepsiōn.*  
 } Hebrues, *Thisri,* and } hath. 31. daies.  
 is their 7. moneth.

1	a	<i>Calends.</i>
2	B	6
3	c	5 } <i>Noans of</i>
4	d	4 } <i>October.</i>
5	e	3
6	f	<i>Daie before the N.</i>
7	g	<i>Noans of October.</i>
8	a	8
9	B	7
10	c	6 } <i>Idus of Oc-</i>
11	d	5 } <i>tober.</i>
12	e	4
13	f	3
14	g	<i>Daie before the Id.</i>
15	a	<i>Idus of October.</i>
16	B	17
17	c	16
18	d	15
19	e	14
20	f	13
21	g	12
22	a	11
23	B	10 } <i>Calends of</i>
24	c	9 } <i>Novemb.</i>
25	d	8
26	e	7
27	f	6
28	g	5
29	a	4
30	B	3
31	c	<i>Day before the Ca-</i> <i>lends of Novemb.</i>

The 1. of this moneth the Iewes celebrated the feast of trumpets, *Leuit. 23, 24.* The latter Iewes cal this day the beginning of the new yeere.

Jerusalem after it had bin possessed of Christian Princes 88. yeeres, through mortal discention came into the hands of the Saracins, *Anno. 1187.*

The 3. of this month some thinke the Iewes fasted for the death of Gedaliah; wherby occasion was offered to bring them againe into the miserable seruitude of the Egyptians, *2. King. 25, 25. Jer. 41, verse. 1, 2, &c.*

The 10. of this moneth the feast of reconciliation was kept, *Leuit. 23, 27:* so did the yeere of Iubilie euerie fiftie yeere begin as on the same daie, *Leuit. 25, 9.*

The 15. of this moneth the Iewes obserued the feast of Tabernacles 7. daies together, in memorie of y<sup>e</sup> Lords protecting them in the desert, *Leuit. 23, 34.*

Festiuall daies in this } 18. daie, S. L V K E.  
 moneth are the } 28. S I M O N and I V D E.

10.  
OCTOBER.

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B.I.

11. Nouember } Latins, *November.*  
 called of the } Gr̃cians, *Anthesteriōn.*  
 } Hebrues, *Marhesuam,* } hath 30. daies.  
 their 8. moneth.

1	d	<i>Calends.</i>
2	e	4 } <i>Noans of No.</i>
3	f	3 }
4	g	<i>Daie before the N.</i>
5	a	<i>Noans of Nouemb.</i>
6	B	8 }
7	c	7 }
8	d	6 } <i>Idus of No</i>
9	e	5 } <i>umber.</i>
10	f	4 }
11	g	3 }
12	a	<i>Daie before the Id.</i>
13	B	<i>Idus of Nouember.</i>
14	c	18 }
15	d	17 }
16	e	16 }
17	f	15 }
18	g	14 }
19	a	13 }
20	B	12 }
21	c	11 }
22	d	10 } <i>Calends of</i>
23	e	9 } <i>December</i>
24	f	8 }
25	g	7 }
26	a	6 }
27	B	5 }
28	c	4 }
29	d	3 }
30	e	<i>Day before the Ca</i> <i>lends of December.</i>

The third of this moneth  
 Constantius the Emperor,  
 son to Cōstantinus ſ̃ Great,  
 departed out of this world,  
*Anno. 364. Hift. tripart. in the*  
*end of the 5. booke.*

The tenth of this moneth  
*Ann. 1483,* D. Martin Luther  
 was borne in Iſlebia.

The 15. of this moneth  
 was made a new holic daie  
 by Ieroboam without the  
 commandement of GOD,  
 whervpon he cōmitted moſt  
 wicked idolatrie in Dan, &  
 Bethel: but he remained not  
 long unpuniſhed, nor his  
 people vnplaged for ſ̃ ſame,  
 as may appeere, *1. Kinges. 12,*  
*verſe. 32, 33. 1. Km. 13, 1, 2, &c.*

Queene Elizabeth began  
 luckilie to reigne for the  
 aduancement of the Goſpel  
 of our Sauior Chriſt, the 17.  
 of this moneth.

The 18. of this moneth  
 Titus the Emperor moſt  
 cruelie executed to death a  
 great number of the Iewes,  
*Ioseph. lib. 7. cap. 20.*

Festiuall daies in this moneth are the first daie, the  
 feast of *All Saints.* The 30. and last daie, Saint *An-*  
*drew* the Apostle.



II.  
NOVEMBER.

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12. December } Latins, *December.*  
called of the } Græcians, *Poseideon.*  
} Hebrues, *Sisleu,* and } hath 31. daies.  
} is their 9 moneth.

1	f	Calends.	The 15. of this moneth
2	g	4 } Noans of Dē.	Antiochus placed an abomi-
3	a	3 }	nable idol vpon the altar of
4	B	Daie before the N.	the Lord, 1. Macc. 1, 57.
5	c	Noans of Decemb.	The 20. of this moneth Es-
6	d	8 }	dras exhorted the Israëlits
7	e	7 }	to put awaie their strange
8	f	6 } Idus of	wines, 1. Esd. 9, verse. 5, 6, &c.
9	g	5 } Decemb.	The foundation of the se-
10	a	4 }	cond Temple was laide the
11	B	3 }	24. of this moneth, Hagg. 2,
12	c	Daie before the 1d	verse. 11, 19.
13	d	Idus of December.	The 25. of this moneth our
14	e	19 }	SAVIOR CHRIST was
15	f	18 }	borne of the virgin, the yere
16	g	17 }	after the worldes creation,
17	a	16 }	4018. On which daie also
18	B	15 }	Antiochus epiphanes entred
19	c	14 }	into Ierusalem with a migh-
20	d	13 }	tie armie & spoiled the same
21	e	12 }	Iosep. li. 12. cap. 6. On this daie
22	f	11 } Calends of	he prophaned y altar of the
23	g	10 } Ianuarie.	Lord, 1. Maccab. 1, 62. which
24	a	9 }	daie also the Iewes kept ho-
25	B	8 }	lie, because thereon the Tem-
26	c	7 }	ple was purged from idola-
27	d	6 }	trie, 1. Macc. 4, 59.
28	e	5 }	The 28. of this moneth He
29	f	4 }	rod caused the poore Inno-
30	g	3 }	cents to be murdered, thin-
31	a	Day before the Ca-	king thereby to haue slaine
		lends of Ianuarie.	Christ, Matth. 2, 16, &c.

Festiuall daies in this moneth are the 21. Thomas apost.  
25. The natiuitie of Christ. 26. S. Steuen. 27. Iohn the  
Euang. 28. Imocents, called commonly Childermas daie.

12.  
DECEMBER.

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## ¶ *Rules for the understanding of this Calendar.*

### *1. Of the Calends.*

1. The first daie of euerie moneth is called the Calends of, &c.
2. From the Calends, that is, from the first daie of euerie moneth, the daies of the moneth last going before haue their denomination, counting backward vntil the Idus of the same moneth. As for example, The first daie of Ianuarie is called the Calends of Ianuarie, the daie before that, which is, the last of December, is called the daie before the Calends of Ianuarie, the last saue one of December is called the third before the Calends of Ianuarie, &c. numbering backward vntil the Idus of December: which is to be obserued in other moneths.

### *2. Of the Noans.*

1. First it would be noted whether the moneth consist of fixe, or of foure Noans.
2. If the moneth haue but 4. Noans, the 3. daie of the moneth is called the Noans: if it haue 6. daies, the sequenth is termed the Noans.
3. The daie immediatlie going before the Noans, is called the daie before the Noans, the daie next before that is called the third of the Noans, &c. numbering backward vntil the Calends.

### *3. Of the Idus.*

The eight daie after the Noans is called Idus, the next daie immediatlie before the Idus, is called the daie before the Idus, the daie before that, which is the 6. after the Noans, is the third before the Idus, and numbering stil backward.

### *4. Of the leape yeere.*

The Leap yeere is when one daie is added vnto the yeere, as this yeere 1580. which is inserted alwaies on the Eue of S. Matthias the Apostle, which is the 6. Cal. of Februarie, and happeneth euerie fourth yeere.

¶ A rule to knowe how manie daies  
be contained in euerie moneth  
in the yeere.

Thirtie daies hath November,  
April, June, and September.  
The rest haue thirtie and one,  
Except it be Februarie alone,  
Which alwaies hath 28. meere,  
When it is no Bissextile or leape yeere.

¶ A note of the Moneths, weekes,  
daies, and houres, throughout the  
whole yeare.

The yeere  $\left\{ \begin{array}{l} \text{Moneths. 12.} \\ \text{Weekes. 52.} \\ \text{Daies. 365.} \end{array} \right\} \left\{ \begin{array}{l} \text{Houres.} \end{array} \right\} 8766.$

Daie  $\left\{ \begin{array}{l} \text{Natural} \\ \text{Artificial} \end{array} \right\} \text{ hath } \left\{ \begin{array}{l} 24 \\ 12 \end{array} \right\} \text{ houres.}$

¶ An Almanack for ten yeeres.

The yeere of our Lord.	The Prime.	The Epact.	Sunday letter.	Leape yeere.	Ashwednesday the first daie of Lent.	Easter daie.	Rogation weeke.	Whitsundaie.
1580	4	14	C	B	Febr. 16.	April. 3.	Maie. 9.	Maie. 22.
1581	5	25	A		8	Marc. 26.	1	14
1582	6	6	G		28	April. 15.	21	Iune. 3.
1583	7	17	F		13	Marc. 31.	6	Maie 19
1584	8	28	E	D	March. 4.	April. 19.	25	Iune. 7.
1585	9	9	C		Febr. 24.	11	17	Maie. 30.
1586	10	2	B		16	3	9	22
1587	11	1	A		March. 1.	16	22	Iune. 4
1588	12	12	G	F	Febr. 20.	7	13	Maie. 26
1589	13	23	E		12	Marc. 30.	5	18





*To the honorable Sir*  
**FRANCES WALSINGHAM**  
*Knight, one of hir Maiesties*  
*chiefe Secretaries, of the right*  
*honorable priuie counsaile, and*  
*Chancelar of the OR-*  
*DER, Grace & peace*  
*in our Sauior*  
*Christ.*



**T**hat the worlde was  
 made for man, euen  
 Philosophers <sup>a</sup>, tho-  
 rough the instinct of  
 humane reason could,  
 and the carnal world-  
 linges through the of-  
 ten hearing of Gods holie word <sup>b</sup> can con-  
 fesse: that man is created for God, me thinks  
 there should be none so barbarously ignorant,  
 or in this cleere light of the glorious Gospel,  
 so desperatlie secure, as to doubt.

A notable cause, were there no mo but  
 that, why daile and euermore wee should  
 extol, and with diuine praises, celebrate the  
 most sacred Name of almighty God: but  
 manie waies besides are wee bound to do

b. 5.

<sup>a</sup> Laetantius  
 de diuino  
 premio. ca.  
 4. also de  
 Ira Dei. ca.  
 13. Cicero.  
 li. 2. de Na-  
 tura Deorū.  
<sup>b</sup> Gen. 2, 16.  
 Gen. 9, 3.  
 Psalm. 8, 6.  
 Causes why  
 daily praier  
 is necessa-  
 rie.  
 1. From the  
 end of mā's  
 creation.



## THE EPISTLE

the same. For consider we, either the commandements of God; or his benefites; or the frailnes of our corrupted nature; or Satans snares; or the miseries as wel publike as priuate; or our couenant made with God in baptisme; or the vncertaintie of the daie either of our death or general iudgement, and wee shal finde that the least of these things offereth sufficient occasion continually to praie, and to praise God.

2. From the commandements of God.

¶ Psal. 50, 15

¶ Mark. 13,

verse. 33.

¶ Colo. 4, 2.

3. From the promise of God to heare our petitions.

¶ Luk. 11, 9.

¶ John. 16,

verse. 23.

4. From the greatnes of Gods benefites.

For touching the commandements, God saith by the Prophet David, ' Cal vpon me in the time of trouble, so wil I heare thee, and thou shalt praise me; by his Sonne our Sauior, d Watch and praie; by Saint Paul the Apostle, e Continue in praier, and watch in the same with thankesgiuing. Yea, not onelie he commandeth so to doe, which prooueth the excellencie of the exercise; but also promisseth to heare our petitions, which declareth how surpassingly sweete are deuout Meditations in the eares of God. As in that afore mentioned Psalm of David, Cal vpon me, &c. Againe, f Seeke, & ye shal find, knock, & it shal be opened vnto you: and againe for al, g Whatsoever yee shal aske the Father in my name, he wil giue it you.

His benefites are for number infinite, for greatnes wonderful, excellent for their worthines, whether we respect the giftes of the mind, or the goodes of the bodie. spiritual or corporal, bestowed vpon some particularlie, or generalie vpon al men. Who can declare the goodnes of God (that I may ouerpas the temporal benefites, either common to vs with  
al



## DEDICATORIE.

al men, or specialie bestowed vpon vs before  
 al) who can I saie, declare the goodnes of  
 God sufficientlie for creating vs <sup>h</sup> after his  
 owne image; for reuealing himselfe vnto vs;  
 for redceming vs <sup>i</sup> by his deere sonne; for choo-  
 sing vs before the foundations of the world  
 were laid; for enduing vs with his holie Spi-  
 rit; and for exalting vs to eternal life!  
 What therefore shal we render vnto the Lord  
 for al these things! <sup>k</sup> Let vs take vp the  
 cup of saluation, and celebrate the  
 name of our God.

If we consider the frailenes of our nature  
 we shal finde, that continualie we are subiect  
 to sinning, to offending, to erring, and to  
 conceauing amisse of the wil of our God to  
 our certaine cōdemnation. <sup>l</sup> There is none  
 of vs al which standeth not in neede of  
 counsel, of props, and of helpe. The ge-  
 neral miserie of mankind is triple, &c.  
 For both we are easie to be seduced, &  
 vnable to doe wel, and weake to resist.  
 If we would discern betweene good  
 and euil, we are deceaued; if we go a-  
 bout to doe good, we quicklie faint;  
 if we endeuor to resist euil, we cannot  
 endure, but are easilie ouercome. The  
 consideration of this frailetie of ours, made  
 our Sauior Christ gratiousslie to admonish  
 his disciples, saieing, <sup>m</sup> Watch and praie,  
 least ye enter into tentation.

Againe, the tyrannie and rage of the Di-  
 uel is unspeakeable, and his power mightie,  
 being the Prince <sup>n</sup> of this worlde. Wee  
 wrestle not <sup>o</sup> against blood and flesh,  
 but against rule, against powers, a-  
 gainst.

<sup>h</sup> Gen. 1, 26  
 Colos. 3, 10  
 1. Pe. 1, 19  
 Hebr. 9, 14

<sup>k</sup> Psal. 116,  
 ver. 12, &c.

5. From the  
 weakenes of  
 our nature.

1 Bernard  
 serm. 7. de  
 aduentu Da-  
 mini.

<sup>m</sup> Matt. 26,  
 verse. 41.

6. From the  
 furie & rage  
 of Satan.

<sup>n</sup> Ephe. 2, 2.  
 Iohn. 12, 31.  
<sup>o</sup> Eph. 6, 12.

## THE EPISTLE

gainst worldlie gouernors of the darknes of this world, against spiritual wickednes in heauenlie places. *It behooueth vs therefore, according to the counsaile of S. Peter, p to watch and praie. For our aduersarie the Diuel, as a roaring Lion, rangeth about seeking whome he may deuour. But as the Lion at the sight of a Cock is discomforted, and at his crowing betaketh him to his heeles: so doth Satan both stand in feare of a godlie man, and flie at his praier. As Lactantius noteth, Diuels do hurt but the faint harted, such as the great and mightie hand of God doth not protect, which are prophane from the Sacrament of truth, but the iust, that is, the true worshippers of God, doe the Diuels feare.*

**P 1. Pet. 5, 8**

*9 Gaudentius Merula de memorabilibus, li. 2. ca. 9.  
r Lactantius de Origine erroris, cap. 16.*

**7. From the miseries both priuate and publike.**

*Nestor.*

*What should I speake of the tyrannie of mightie men; of the miserie of poore; how wickednes doth abounde, and heresies ouerflow! Wherefore wel may I saie, as did Nestor vnto his children, Praie, for vnles that God helpe vs, we al perish.*

**8. From our couenant made with God at our Baptisme.**

*Furthermore, our couenant made with God at our baptisme, whereby we promised to forsake the Diuel and al his works, &c. To beleue al the articles of the Christian faith; and to keepe Gods holie wil and commandments, &c. should drine vs therevnto. For neither can Satan be resisted; nor our faith manifested; nor God duly honored without praier.*

**9. From the uncertaine time of the daie either of our death, or iudgement.**

*Finalie, omitting al other reasons, which are infinite, the shortnes of our Life, the sudaines of Christs comming, his seuerenes in iudgement.*

## DEDICATORIE.

indgement when he is come, should make vs not slightlie to ouerpas this noble exercise. For what auaieth it, though in this world <sup>f</sup> we abounde in wealth, excel in honor, haue al things according to our harts desire, and then when Christ shal retorne we are founde vnreadie, and so loose our soules? Happie therefore <sup>t</sup> is that seruant whome the Lord at his comming shal find watchful: and <sup>u</sup> happie are those Virgins which expect the bridegroom with oile in their lamps. But that euil seruant <sup>x</sup> which shal saie in his hart, my Lords wil be long a comming, and so begin to smite his fellowes, yea, and to eate and drinke with the drunken, his Lord wil come in a daie; when he looketh not for him, and in an houre when he is not aware of, and shal hew him in peeces, and giue him his portson with hypocrites, there shal be weeping and gnashing of teeth; and those virgins which are careles and secure <sup>y</sup>, accompanie not the bridegroom to his wedding, but are excluded out of the gates, and heare, I know ye not.

The maightines of these reasons, Honorable, haue especialie mooued me, though the earnest request of some which for their godlie zeale I loue unfainedlie, and reuerence, did greatlie pricke me forward, to bring these diuine Meditations (I cal them diuine, partlie because they are of diuine matters, and concerne the glorie of God; partlie for that they proceeds from a diuine spirit; but in this respect chieslie, because they are wholie, as fewe or no other praiser Booke is that I knowe, taken out of the pure fountaines of  
the

<sup>f</sup> Matth. 16,  
verse. 26.

<sup>t</sup> Matth. 24,  
verse. 46.

<sup>u</sup> Mart. 25,  
verse. 4.

<sup>x</sup> Matt. 24,  
verse. 48.  
Luk. 12, 45.

<sup>y</sup> Matt. 25,  
vers. 10, &c.

The occasion  
of publishing  
this Booke.

## THE EPISTLE

the diuine Scriptures) of the right learned and virtuous of famous memorie M. Iohn Auenar, into our English tong. A booke certes most necessarie in respect of the extreme securitie wherein we lue. Gratefullie it hath bin accepted hether to in the Latine and Germane tongues; and now by the working of Gods holie spirit, shal profite verie much, if it be used as it should be, that is, if the user thereof praie, Religiouslie in faith; charitable being voide of rancor and malice; zelouslie with an ardent affection of the mind; & humblie without pride.

How he must be qualified that in praieing would please God, and use this Booke to his profite.

### 1. Faith.

<sup>a</sup> Heb. 11, 6

<sup>a</sup> Rom. 10, verse. 14.

<sup>b</sup> Rom. 14, verse. 23.

<sup>c</sup> James. 1, verse. 7.

### 2. Charitie.

<sup>d</sup> James. 5, verse. 16.

<sup>e</sup> Matth 6, verse. 14.

Matth. 5, 44

Mark. 11, verse. 25.

Luk. 23, 34.

<sup>f</sup> Eccle. 28, verse. 3, &c.

1 Faith is necessarie. For <sup>a</sup> without faith it is impossible to please God. Therefore onelie the faithfull doe praie. For <sup>a</sup> how can men cal vpon him in whom they haue not beleueed? <sup>b</sup> It is sinne whatsoeuer is not done through faith. Therefore the praier of infidels is no praier but hypocrisie, and a damnable abuse of good words; neither can it obtaine anie thing at the hands of God, according to that of Saint Iames, <sup>c</sup> He which wauereth, let him not thinke that he can obtaine anie thing from God.

2 Charitie is necessarie. For we must <sup>d</sup> praie one for another; and for our enemies, <sup>e</sup> as our Sauioer doth counsaile vs, <sup>f</sup> saing, When ye stand praieing, forgiue, if ye haue ought against anie man, that your Father also which is in Heauen, maie forgiue you your trespasses, &c. Again the spirite of God saith, <sup>f</sup> Forgiue thy neighbor the hurt that he hath done thee, and so shal thy sinnes be for-

## DEDICATORIE.

forgiuen thee also when thou praïest. A man that beareth hatred against another, how dare he aske forgiuenes of God! He that sheweth no mercie to a man which is like himselfe, how dare he aske forgiuenes of his sinnes! &c. and for al men, as maie appeare g in the first Epistle of S. Paule vnto Timothie.

g 1. Tim. 2, verse. 8.

3 Zeale is necessarie. For what is praier without the same, but a verie babling, and vaine multiplication of words? yea there is no praier, where this affection is not. For praier is a vehement desire of the hart to obtaine something at the hands of God. God looketh not vpon the face as man doth, but beholdeth the hart: yea he doth he listen to the sound of the mouth, but to the sighes of the mind. After this maner do Christians praie, their affections are bent toward God, they alwaies<sup>h</sup> hunger and thirst after righteousnes.

3. Zeale.

Praier  
what?

<sup>h</sup> Matt. 5, 6.

4 Humilitie is necessarie. For vpon whome shal my spirite abide, saith the Lord, but vpon him which is of a lowlie spirite? The praier of him which humbleth himselfe<sup>k</sup> goeth through the cloudes. Much better is it for a sinner, to be humble, than for a righteous man to be arrogant, as maie appeare in the Pharisee and Publicane<sup>l</sup>.

4. Humilitie.

<sup>i</sup> Esai. 66, 2.

<sup>k</sup> Eccle. 35, verse. 17.

<sup>l</sup> Luke. 18, verse. 10.

It remaineth now, that, as the Auētor of this Booke choaseth for patrone thereof, not for any defence that it needed, but because others the more willinglie would read and accept the same, being dedicated vnto an honorable person gracious in the eies both of the Nobilitie and baser sort, the mightie Prince,  
Lord

## THE EPISTLE.

Lord Augustus, Duke of Saxonie, &c. so  
 mooued thereunto by the singular fauour  
 of your honors most virtuous inclination, I  
 present the same now translated (for what  
 other paines I haue taken I spare upon good  
 considerations to utter) unto your honor, be-  
 seeching you to accept this my doing in good  
 part, as my hope is you wil: and then I doubt  
 not, being gratiouſlie receaued of ſo worthis  
 a perſon, but gratefullie it wil be vſed of the  
 better ſort, for whoſe ſake I haue publiſhed  
 the ſame.

God almightie, which is the Father of  
 lights <sup>m</sup>, mercie <sup>n</sup> and conſolation, from  
 whom euerie good gift, and euerie perfect gift  
 doth proceede, bleſſe your honor, as with ac-  
 ceſſe of temporal benefits: ſo eſpecialie and  
 aboue al, with encrease of his heauenlic bleſ-  
 ſings, that long you maie lue a godlie Coun-  
 ſailer to our virtuous Queene, a profitable  
 member to this Realme of England, a ſpecial  
 fauorer of the Church of Chriſt, and a  
 fauourous aduancer of his truth and  
 glorie, to your euerlaſting  
 comfort, and fel-  
 citie, Amen.

<sup>m</sup> James. 1.  
 verſe. 17.  
<sup>n</sup> 2. Cor. 1.  
 verſe. 3.

At London the tenth of October.

An. D. 1379.

Your honors

to command

Tho. Rogers.

¶ A Preface of Maister Iohn Auenar, Doctōr of Diuinitie, and publike Professor of the Hebrue tongue in the Vniuersitie of Witeberge, taken out of his Epistle before his booke of daile praiers, dedicated to the most mightie Prince, and Duke, Augustus, High marshal of the Romane Empire,  
 &c.



He chosen vessel of G O D, Saint Paule in his former Epistle vnto Timothie, doth exhort, <sup>a</sup> that first of

<sup>a</sup> 1. Tim. 2, verse. 2, &c.

al, deprecations, supplications, intercessions, and giuing of thanks be made for al men: For Kings, and for al that are in auctoritie, that we may lead a quiet and peaceable life, in al godlines and honestie. Likewise vnto the Philippians he saith <sup>b</sup>, Be careful for nothing, but in al things let your petition be manifest vnto God in praier and supplication, with giuing of thanks.

<sup>b</sup> Philip. 4, verse. 6.

By which words we are not onelie Kindes of pricked forward vnto the godlie exercise  
 cise



## A Preface

- cise of praier, but admonished besides, that there be foure kinds thereof, al necessarie to be vsed euerie daie. The first
1. Deprecati-  
ons what; are Deprecations, whereby we beg at the hands of Almightye God, either altogether to turne awaie his heauie displeasure conceaued through our sinnes, or at the least to mitigate the punishments due for our offences. Supplications are called requests, whereby we craue such things as are necessarie either for the sustentation of this present life, or for our euerlasting comfort in the world to come. Intercessions are praiers made on the behalfe of others. By thankesgiuing we praise God, and celebrate his holic name for al benefits conferred both vpon our soules and bodies.
  2. Supplicati-  
ons what;
  3. Intercessi-  
ons what;
  4. Thankesgi-  
uing what;

Th' order of this Booke. In this my Booke I haue had special regard vnto these foure kinds of praier.

1. For first, for euerie daie of the weeke I haue made a morning praier, containing both a thankesgiuing for the blessed recte receaued, and a deprecation for the escapings of al euils which may happen in the daie time. Afterward followeth a thankesgiuing for some singular benefite receined. Then two supplications or petitions, for blessings aswel
- 2.
3. 4.



## of the Autor.

wel eternal as temporal. Next to them  
are placed two intercession<sup>s</sup> for men of  
euerie state or degree. After them en-  
sueth a praier against the sundrie eni-  
mies of Christs Church. And last of al,  
an euening praier, conteining a than-  
kesgiuing vnto God for his preserving  
of vs in the daie time, a deprecation  
that no euil hurt vs in the night, and a  
petition of his fatherlie protection, is  
annexed.

And this manner I haue obserued in Dailie praie-  
distinguishing the praiers for euerie er is inioi-  
daie. For it is our parts dailie in al our ned vs.  
necessities to crie vnto God, as our Sa-  
uior teacheth to this purpose, <sup>c</sup> Praie  
alwaies, and be not wearie. And Saint  
Paule willeth the same, saieng, Praie  
<sup>d</sup> continuallie, in al things giuing  
ihanks. For this is the wil of G O D  
through Iesu Christ toward you. A-  
gaine, <sup>e</sup> Be not let to praie alwaies, and  
be not let vnto the death to exercise thy  
selfe in righteousness. Thus did the  
kinglie prophet Dauid, which of him-  
selfe saith, <sup>f</sup> Seuen times a daie do I  
praise thee, bicause of thy righteous  
iudgements.

And certes it is a goodlie worke to A noble ex-  
cal vpon God in praier, and to enioie ercise to  
his praie.

5. 6.

7.

8.

<sup>c</sup> Luk. 18, 1.

<sup>d</sup> 1. Thef. 5.  
verse. 17.

<sup>e</sup> Eccle. 18.  
verse. 24.

<sup>f</sup> Psal. 119,  
verse. 164.

## A Preface

Ambrose.

Praier ioi-  
neth vs to  
the blessed  
cōpanie of  
the Angels  
in heauen.

¶ Psal. 138, 1

To praie, &  
to praise  
God, a thing  
common to  
men with  
Angels.

The cōmo-  
ditie which  
the daillie  
exercise of  
praier doth  
bring.

his familiar speech. The which also  
Saint Ambrose witnesseth, saieing, To  
praise much and often is a worke grate-  
ful to God. How excellent a thing it  
is for man to intermingle his talke with  
God, no man is ignorant, and that ex-  
cellencie is attained by praier onelie,  
which ioineth vs to the societie of An-  
gels, through ascribing due praise and  
glorie vnto Almighty God, as their of-  
fice dooth binde them. Hence saith  
the Psalmist: ¶ In the sight of Angels  
wil I sing praise vnto thee, I wil worship  
toward thy holie temple, and extol thy  
name. For in other things there is much  
difference betweene their condition and  
ours, whether we respect their nature,  
or their kinde of life; their wisdom,  
or their understanding; but to praise  
is a worke common both to Angels and  
men. For praier doth separate vs from  
brute beasts, and associate vs with An-  
gels. Yea, an easie matter is it, for one  
to attaine to their nature, dignitie, wis-  
dome, and understanding, if al his life  
time, he giue himselfe wholie vnto prai-  
er, and the seruice of God. For if they  
which frequent the companie of wise  
men, by reason of their continual mee-  
tings, in short space are so changed, that  
they

of the Author.

they represent the wisdom of such as they companie withal : what shal we saie of them, which daillie talke with God in praier! Wherefore it behooueth vs, obeieng the wil of our heauenlie Father, to spende our life time in the lauding of God, & in deuout meditations. But hee which neither wil praie, nor praise God, neither yet delight in this diuine communication, surelie liuing he is dead, without life, without sense or vnderstanding, as witnesseth Saint Chrysostome.

The state of him which yseth not to praie.

The frute and profit cōming by godlie praiers doth Saint Iames expresse on this manner : The praier of faith<sup>b</sup> shal saue the sicke, and the Lord shal raise him vp, and if he haue committed sinnes they shal be forgiven him, &c.

The frute and profit of faithful praier.  
<sup>b</sup> Iam. 5, 15.

Againe,<sup>i</sup> The seruent praier of a righteous man auaieth much. Elias was a man vnder infirmities, euen as we are, and he praied in his praier that it might not raine, & it rained not on the earth, by the space of thre yeeres and six moneths. And he praied againe, and the heauen gaue raine, and the earth brought forth hir frute.

<sup>i</sup> Iames. 5, vers. 16. &c.  
<sup>i</sup> King. 17, 1.  
Eccle. 48, 1.  
Luke. 4, 25.

By these words it appeereth, that the praier of faith can obtaine, and bring  
to

The force of faithful praier.

## A Preface

to passe al things belonging either to  
the safetie of the bodie, or saluation of  
the soule. As <sup>k</sup> that King and Pro-  
phet David by praier repelled the hor-  
rible crew of his mortal enimies. So in  
like maner <sup>l</sup> Ezechias the king of Ju-  
da, Ierusalem being besieged by Sen-  
nacherib King of the Assyrians, gathe-  
red not a companie of soldiours, but on-  
lie went against his enimies in praier,  
preuailed against them, and preserved  
the Cittie with the viter ouerthrowe of  
his aduersaries: Likewise by his hum-  
ble praier he escaped death, and faith-  
ful supplication prolonged his daies.  
<sup>m</sup> Augustin. This made Saint Augustine to saie,  
Nothing <sup>m</sup> The praier of the righteous is the  
should dil- heie of heauen. The praier of the god-  
may a chri- lie doth ascend, and the mercie of God  
stian from doth come downe.

So that knowing the dignitie of this  
familiar talke with God, and conside-  
ring the commoditie which cometh  
thereby, me thinkes nothing should dis-  
maie a Christian from calling vpon  
God. For notwithstanding it exceeds  
the power of man to reason with God:  
yet doth the holie spirit dwelling in the  
faithful helpe our weakenes, and not  
Gods holie Spirit, we are emboldened so to do.

onelie

## of the Autor.

onely emboldeneth vs to approach before his Maiestie, but also maketh intercession for vs <sup>n</sup> with groanes unspeakeable. As we read that women being of nature weake vessels, oftentimes by praier haue apprehended God, and detained him, <sup>o</sup> as may appeere in the woman of Canaan.

<sup>n</sup> Rom. 8, vers. 26.

<sup>o</sup> Matth. 15, vers. 22, &c.

Finalie so manie occasions are there to mooue, and stir vs dailie vnto praier, that sufficienly they cannot be expressed. And if at anie time often praier were needefull, I perswade my selfe, that now in this last and olde age of this dozing worlde, wherein as more grienous and woful wickednes doth reigne than at anie time: so it is to be feared that in the Church more horrible punishments, and in Common-weales more miserable confusion wil ensue than euer did, it should be praetised; which euils can by no other meanes be auoided, but onely by dailie, earnest, and faithfull praier.

The necessitie of dailie & continual praier.

Other causes mouing vnto praier you shal find in the Epistle dedicatorie.

The fountaine of al true wisdom and learning God almightie, continue among vs for his sonnes sake the puritie of his word, together with the studie of good letters, maintaine peace and concorde in his Church, and make vs  
al

## A Preface of, &c.

at continuallie to addiect our selues to  
aduance his glorie both in deede and  
worde, and to benefite his church to  
the uttermost of our power, that liuing  
alwaies in his feare, we may die  
in his fauor, and rise againe  
to euerlasting blessed-  
nes, Amen.



*A Traier to be saide at  
the comming into  
the Temple.*



Almightie GOD,  
and heauenlic Fa-  
ther, <sup>a</sup> in the multi- <sup>a</sup> Psal. 5, 7  
tude of thy mercie we  
wil come into thine  
house : & in thy feare  
will we <sup>b</sup> worship towards thine holie <sup>b</sup> Psal. 138, 2  
Temple.

Direct our steps in thy word <sup>c</sup>. Bring <sup>c</sup> Psal. 119,  
vs into the path of thy commande-  
ments <sup>d</sup>. For <sup>e</sup> thou art the God of our <sup>d</sup> Psal. 119, 35  
saluation. <sup>e</sup> Psal. 18, 40

Lord, <sup>f</sup> we haue loued the habitati- <sup>f</sup> Psal. 26, 8  
on of thine house, and the place where  
thine honor dwelleth.

O<sup>g</sup> Lorde of hostes <sup>g</sup> how amiable <sup>g</sup> Psal. 84, 1  
are thy Tabernacles! Our soules long,  
yea and pine awaie (through the de-  
sire) to come vnto thy court.

We wil acknowledge thee in a great  
Congregation <sup>h</sup> : we will praise thee <sup>h</sup> Psal. 35, 18  
among much people.

Come <sup>i</sup> let vs worship and fal downe, <sup>i</sup> Psal. 95, 6  
and kneele before the Lord our maker.  
For he is our God, and we are the peo-  
ple of his pasture, and the sheepe of

C. i.

his



his hand.

<sup>a</sup>Psal. 99, 5. Exalt the Lorde our God, <sup>a</sup> and fall  
downe before his footeftoole, for he is  
holie.

<sup>1</sup>Psal. 43, 4. We wil go vnto the altar of God<sup>1</sup>, e-  
uen vnto the God, which comforteth

<sup>2</sup>Psal. 69, 13 our soules: and <sup>m</sup> in an acceptable time  
wil we make our praier, euen in y mul-  
titude of thy mercie: O God, heare vs  
in the truth of thy saluation, *Amen.*

An earnest petition for the  
*assistance of Gods holie Spi-*  
rit, that our praiers may  
*be zealous and*  
*effectual.*



Almightie and merciful  
God, Father of our Lord  
Iesus Christ, forasmuch  
as it is thy wil and plea-  
sure that in al our ne-

<sup>a</sup>Psal. 50, 15. cessities <sup>a</sup> we should cal vpon thee our

<sup>1</sup>Psal. 91, 15. God, worship thee, and with yeelding  
hartie thanks extol thine holie Name,

<sup>b</sup>Psal. 50, 15 & therewithal hast promised <sup>b</sup> to heare

<sup>1</sup>Psal. 145, 18. our petitions, wee are emboldened to

<sup>1</sup>John. 16, 23. direct our praiers vnto thy diuine Ma-  
iestie.

But considering the weaknes of our  
nature



nature to be such, that we knowe not  
 c how to aske as we shoulde, and thou  
 alone both wiselie doest know, & effec-  
 tually canst grant, not onelie what we  
 doe desire, but a great deale more d thā  
 we can thinke vpon, our praier shal be  
 vnto thee our God, that, according to  
 thy promise, thou wilt poure vpon vs  
 e the Spirit of grace, and praier, which  
 may with vnspeakable groanings  
 f make intercessiō for vs, that, not with  
 lips onelie g, our harts being far from  
 thee, but with minde and mouth toge-  
 ther, we may vnfeinedlie, as becōmeth  
 true worshippers h in Spirit and truth,  
 with a burning affection of the hart cal-  
 vpon thee, which art the true and eter-  
 nal God, and offer the grateful sacrifice  
 i of thanksgiuing.

Prepare thou our minds to praier k,  
 make them zealous, least otherwise we  
 be like such as praieng tempt God.  
 Therefore l in our praiers, let vs not dis-  
 semble like Hypocrites, neither boast  
 of our wel doing like Pharisees, to be  
 seene of men, but onelie set forth thy  
 glory, and aduance thine holie Name.

Turne our harts from beholding  
 m either images, or strange Gods, or  
 else dead Saints, but let vs worship and

e Ro. 8, 26

d Eph. 3, 20

e Zac. 12, 10

f Rom. 8, 26

g Esa. 29, 13

Matth. 15, 8

h Ioh. 4, 23

i Psal. 50, 14

Psal. 116, 47

k Eccle. 18,

verse, 22

l Matt. 6, 5

m Deut. 5, 9

Mat. 4, 10. onelie serue thee in our praiers,  
 4. Es. 6, 45. which art our Lord God, creator ° of  
 Jer. 17, 10. al things, searcher of the hart, P, & rich  
 Reue. 2, 23. towards al that cal vpon thee 9.

1. Sam. 16, 7. Instruct our mindes 1 that wee de-  
 9 Ro. 10, 12. fire not foolishlie vaine, and transitorie  
 1 Mat. 20, 21 things. But let vs alwaie craue corpo-  
 ral things, according to thy wil, with  
 this condition, if they bring none hurt  
 vnto our soules: and euermore prefer  
 celestiaall things, which are to be asked  
 without al exception, before worldlie,  
 that our ioie may be perfect in the  
 1 Ioh. 16, 24. heavens 1.

Grant therefore, almightie Father,  
 that we may certeinlie perswade our  
 1 Mar. 11, 24. selues, 1 that whatsoever we shal aske  
 Matth. 7, 7. at thine hands through faith, wee shal  
 Mat. 21, 22. obtaine the same; & let vs neuer doubt  
 1 Iam. 1, 6. of thy fatherlie affection toward vs, or  
 bring thy willingnes to grant our peti-  
 tions into question, but through a liue-  
 lie faith, and firme confidence, let vs  
 constantlie belecue, that our praiers  
 1 Ioh. 14, 13 shal effectual lie be heard through and  
 Iohn. 16, 23. for thy Christs sake °, in whom al thy  
 1 2. Cor. 1. promises are, yea, x & are in him, Amen.  
 20. Furthermore, if at any time our pra-  
 1 Iers be not granted speedilie according  
 to our wish, giue vs a strong faith, that  
 we

to call upon God.

5

we faint not, but may through patience <sup>y</sup> expect thine aide, knowing <sup>y</sup> Rom. 8, 25  
<sup>z</sup> that coming it wil come, & thy truth <sup>z</sup> Abac. 2, 3.  
wil not linger.

Gouerne therfore our harts by thine holie spirit, that we appoint not a time, maner, or limits of helping vs, but may in al things submit our selues to thy most heauenlic pleasure, & commend our praiers vnto thee in hope and silence <sup>a</sup>, for <sup>b</sup> thou wilt not misse an houre, but wilt come at a time conuenient. <sup>a</sup> Esa. 30, 15  
<sup>b</sup> Iohn. 2, 4.

Likewise illustrate our minds with thy light, that we cast not forth our praiers trusting <sup>c</sup> in our owne righteousness, but in thy manifold mercies, through Christ, by whome <sup>d</sup> we haue boldnes by faith, to approach vnto thy throne, <sup>e</sup> and to call thee, Abba Father. <sup>c</sup> Psal. 32, 5.  
<sup>d</sup> Eph. 3, 12.  
<sup>e</sup> Rom. 8, 15  
Galath. 4, 6.

Gouerne our harts and minds, that in praieing we neither presume <sup>f</sup> nor trust vpon our owne worthines, and so through pride contemne others: but let vs humble, and louinglie like brethren <sup>g</sup> praie one for another, that we al may be saued. <sup>f</sup> Luk. 18, 9.  
<sup>g</sup> Iam. 5, 16.

Take awaie from vs al babling <sup>h</sup> and <sup>h</sup> Matt. 6, 7.  
superfluitie of words, that we be not as Ethnikes, which for their long speech,  
c. 3. thinke

thinke to be hearde.

Assist vs also, that the sight and remembrance of our owne vnworthines, doe not terrifie vs from praier, & that we be not let by other causes, from earnest crieng vnto thee night & daie, that the wil of thy seruants, & reuenge  
 1 Luk. 11, 7. <sup>i</sup> of thine elect may be fulfilled.

Now therefore, heauenlie Father, & eternal God, giue grace, that in al places we may pray, lifting vp pure hands  
 1 Tim. 2, 8 <sup>k</sup> without wrath, or doubting, and saie,  
 1 Matt. 6, 12 <sup>l</sup> Forgiue vs our trespases and with  
 Mark. 11, 25. deepe sighings, & sure confidence continually persist <sup>m</sup> in making supplications, praiers, intercessions, and giuing of thanks for al men, that, according to thy promise, we may receiue as wel temporal, as heauenlie benefits. For this is the confidence which we haue in thee, that whatsoeuer we shal aske  
 1 Joh. 3, 14 <sup>n</sup> according to thy wil thou wilt grant  
 Matth. 7, 7. vnto vs.

Matth. 21, 22. And hearing all our petitions, we  
 1 Joh. 3, 22. doubt not, but that our requests which at this time we haue made vnto thee by Christ our Lord; shal in like maner be granted: who liueth, and raigbeth with thee in the vnitie of the holie spirit, a God now & for euermore, Amen.



*A dailie praier for the per-  
petual happines of our sacred,  
and most gracious Some-  
reigne, and Queene  
Elizabeth.*



Almightie God,  
King of Kings, and  
Lord of Lordes, in  
thine handes is al  
power both in hea-  
uen & earth, <sup>a</sup> thou <sup>a</sup> Sirach. 10  
confirmest King. <sup>verse. 4, 15</sup>  
domes, and againe dost alter them ac-  
cording to thine heauenlie pleasure;

We praise thee, wee magnifie thee,  
we extol thine holie Name, for that it  
hath pleased thee to appoint ouer vs a  
good and gracious Queene which doth  
gouerne with counsaile, and rule with  
wisedome.

Grant hir, we beseech thee, <sup>b</sup> conti- <sup>b</sup> Psalme. 4  
nual peace, long life, and much happi- <sup>verse. 1, &c</sup>  
nes: and deliuer not hir maiestie into  
the hands of hir enimies.

Rule thou hir minde and wil, that  
c. 4. she

<sup>c</sup>Pfal. 2, 11. she may <sup>c</sup>serue thee alwaies in feare,  
and reioice in trembling.

12. Let hir maintaine and imbrace pure religion; and defend hir people in the profession of Christs Gospel against al errors and superstition whatsoeuer.

Giue hir wisdome & vnderstanding to doe such things as are grateful in thy sight, profitable for vs hir subiects, and hurtful to none.

<sup>d</sup>Pfal. 20, 1. O God, eternal Father, <sup>d</sup>heare the petitions of our Queene in al hir troubles; the Name of Christ our Sauour glorifie hir; and the comfortable aide of the holie Spirit vphold hir now and euermore.

Be mindful of hir grace for hir good,  
<sup>e</sup>Pfal. 20, 4. <sup>e</sup>giue to hir according to hir harts desire, & prosper al hir purposes, that we  
5. may reioice in thy saluation, and triumph in the Name of our God.

Blesse hir, Lord, euermore, that wee may knowe that hir Protector is in the clouds.

<sup>f</sup>Pfal. 20, 5. Harken vnto hir <sup>f</sup>from thine holie heauens by thy mightie right hande which bringeth saluation.

7. For though some trust in horses, and others in chariots: yet wil we remember the name of our God.

They

*for our gracious Queene.*

9

They shal fal, and be ouercome, but Psal. 20, 8.  
we couragiously wil persist.

O Lorde protect hir Maiestie, heare  
vs when we cal vpon thee. 9.

That in thy strength she may reioice,  
& mightilie triumph in thy saluation. 8 Psal. 21, 1

Grant hir the desire of hir hart: and  
denie not the petitions of hir lips. 2.

For thou hast preuented hir with  
notable blessings, and put a crowne of  
pure gold vpon hir head. 3.

She hath asked life of thee, and thou  
wilt giue hir a long life. 4.

Great is hir glorie in thy saluation;  
honor & fame hast thou put vpon hir. 5.

Thou hast ordained hir for exceed-  
ing blessednes, and dost comfort hir  
hart with thy cheereful countenance. 6.

And why? Because she delighteth in  
thy Christ, and doubteth not of thine  
euerlasting mercie. 7.

Let thine hand, O Lord, light vpon  
hir enemies, and thy right hand finde  
outal such as hate thee, and enuie hir  
prosperitie. 8.

Put them into a burning fornace in  
the time of thy displeasure: the Lorde  
in his anger shal consume, and fire shal  
deuour them. 9.

Their fruit shalt thou destroe from  
the

c. 5.



the earth, and their seede from the  
sonnes of men.

**Psal. 21, 11.** Because they intended euil against  
thee, and imagined mischief against  
the innocent, which they could not  
bring to passe.

12. Therefore wilt thou turne them into  
flight, and bende thy bowes against  
their faces.

13. Triumph, O Lord, in thy virtue, and  
wee wil sing out, and commende thy  
power.

Saue our Queene, O merciful God,  
in despite of al hir enemies, which ei-  
ther secretlie or openlie go about to  
bring hir life to the graue, and hir glo-  
rie to the dust.

**Psal. 72, 1.** Giue thy iudgement, O Lorde, vnto  
hir grace<sup>b</sup> and thy righteousness vnto  
2 hir Counsaile, that they may iudge thy  
people with iustice, and thy poore with  
equitie.

3. Let the mountaines bring peace,  
and the little hils righteousness vnto  
thy people.

4. Let them iudge the afflicted among  
the people, and saue the sonnes of the  
poore:

Make them to destroy the backbyter,  
that he persist not to afflict the misera-  
ble,



*for our gracions Queene.*

IX

ble, and such as trust in thy mercie  
and protection.

So shal quietnes and peace abound Psal. 72, 7  
among vs like the hillockes on the  
earth.

Lorde, shielde our Soueraigne <sup>i</sup> ex- i Psal. 89, 21  
alt thine Anointed, let thine hande  
assist, and thine arme strengthen hir:

Neuer let hir foes preuaile against  
hir, nor the childe of wickednes bring  
hir to destruction.

Banish from hir Court al hir priuie  
enimies, and preserue hir euermore  
from dissembling friendes.

Grant this, O most merciful

Father, for thy deere

Sonne our Sauour.

Christ his sake,

*Amen.*



Morning

# I. Morning praier on the Lordes daie.



Almightie and merciful God, eternal Father, Sonne, and holy Ghost, three in persons, one in substance, God in verie deede

and from euerlasting:

Wee extol thy sacred Maiestie, we praise thine vnspeakeable mercie, thy diuine truth we exceedinglie comend, for that of thy fatherlie and wonderful goodnes, thou hast protected vs this night vnder the shadow <sup>a</sup> of thy wings: yea, thou also hast made vs quietlie to take our rest notwithstanding the dangerous snares of our deadlie enimie the diuel.

Psal. 17, 8.

Psal. 9, 13.

Thou art the God <sup>b</sup>, which exaltest vs from the gates of the shadow of death; and from the power of darkenes thou deliuerest vs.

Psa. 107, 8.

Therefore <sup>c</sup> wee wil acknowledge thee for thy goodnes, and for the wonderful things which thou dost among the sonnes of men.

Psa. 35, 18

Wee wil magnifie thee in the great Congregation <sup>d</sup>, & among much people.

ple wil we praise thee.

Our harts be readie, <sup>e</sup> O our God, <sup>e</sup> Psal. 57, 7.  
 our harts be readie : Wee wil praise  
 thee <sup>f</sup>, O Lord, among the people, and <sup>f</sup> Psal. 57, 9.  
 sing to thee among the nations . For <sup>f</sup> Psal. 108, 3.  
 & thy mercie is great aboue the hea- <sup>g</sup> Ps. 108, 4.  
 uens, and thy truth vnto the cloudes.

We wil not hide <sup>h</sup> thy mercie & truth <sup>h</sup> Psal. 40, 10  
 in the great Congregation; Because <sup>i</sup> it <sup>i</sup> Psal. 92, 1  
 is a good thing to praise the Lord, and  
 to sing to thee, O thou most High, To  
 declare thy louing kindnes in the  
 morning, and thy truth in the night. 2.

Blesse the Lord, O our soules, <sup>k</sup> & al <sup>k</sup> Psal. 103, 1  
 that is within vs praise his holy Name:

Which forgiueth al our iniquities, 3.  
 and healeth al our infirmities:

Which redeemeth our liues from 4.  
 destruction, & crowneth vs with mer-  
 cie and compassion:

Which satisfieth our longing with 5.  
 good things, and protecteth vs from  
 our youth:

Which also <sup>l</sup> hath kept al our bones <sup>l</sup> Psa. 34, 20  
 this night, Not one of them is broken. 7

To thee <sup>m</sup> King euerlasting, immor- <sup>m</sup> 1. Tim. 1.  
 tal, inuisible, & onelie wise God, be ho- verse. 17.  
 nor, and glorie for euer & euer, Amen.

Vnto thee <sup>n</sup>, O Lord, doe we lift vp <sup>n</sup> Psal. 25, 1  
 our soules.

• Psal. 63, 1.

✕

O God ° carelie wil we seeke thee;  
our soules thirst for thee, our flesh lust-  
eth after thee in a barren & drie lande,  
where no water is, to see thy strength  
and glorie.

O eternal God which hast brought  
vs to the beginning of this daie, defend  
vs with thy mightie power, that this  
daie we fal into no sinne, but let al our  
cogitations, words and works, rende to  
the setting forth of thy righteousnes.

7 1. Pet. 1, 19

Lighten our mindes this morning  
with the shining and cleerenes of thy  
wisdome, that in our harts, that true  
day star p may rise and shine, as it were  
a candle burning in a darke place.

9 Eph. 1, 17.

Giue vs thy Spirit of wisdome 9 and  
reuelation in the knowledge of thee,

8 Eph. 1, 18.

And 8 lighten the eies of our vnder-  
standing, that we may know what our  
hope is, how great the glorie of our in-  
heritance, & 8 what the excellent great-  
nes of thy power toward vs.

8 Psal. 18, 19

3 Psal. 90, 14

Fil vs 3 with thy mercie in the mor-  
ning, so shal we be glad and reioice al  
our life long.

Merciful God, endue vs with thine  
holie Spirit, that wee may neither  
thinke, speake, or doe anie thing this  
daie, but that which may please thee,  
and

and tende to the aduancement of thy glorie, and health of our soules.

Gouerne thou our vnderstanding and wil, and so direct al the cogitations of our hart, that we may wholie be thine, and sauer of nothing besids thee our God and Redeemer.

Teach vs the waie of thy Commandements, <sup>a</sup> O Lord, and we wil keepe <sup>a</sup> Ps. 119, 33  
it vnto the ende.

Giue vs vnderstanding <sup>x</sup> to keepe <sup>x</sup> Ps. 119, 34  
thy lawes, and to loue thee <sup>y</sup> our Lord <sup>y</sup> Deut. 6, 5.  
and God with al our hart, with al our <sup>Matt. 22, 37</sup>  
soule, and with al our strength: and let <sup>Luk. 10, 27.</sup>  
al thy testimonies <sup>z</sup> be our delight and <sup>z</sup> Ps. 119, 24.  
Counselers.

Comfort the soules <sup>a</sup> of thy seruants, <sup>a</sup> Psal. 86, 4  
for vnto thee, O Lorde, haue we lifted  
vp our soules. For thou Lorde <sup>b</sup> art <sup>b</sup> Psal. 86, 5,  
good and gentle, and of great kindnes  
to as manie as cal vpon thee.

Behold God, carelie now this Morning we doe offer our selues a morning sacrifice vnto thee; a troubled spirit <sup>c</sup> a broken and an humble hart, O <sup>c</sup> Psal. 51, 17.  
Lord thou wilt not despise.

Make vs fit, that wee may likewise  
<sup>d</sup> dailie offer vp our bodies, a liuing sa- <sup>d</sup> Rom. 12, 1.  
crifice, holie, and acceptable vnto thee,  
which is a reasonable seruice, & grate-  
ful

ful obedience.

Both now and euerie daie, Lord, we  
 \*Psa. 31, 5. commende <sup>e</sup> our soules, and bodies in-  
 to thine hands, thou hast redeemed vs,  
 O God of truth.

Compasse vs about with the watch  
 fPsa. 104, 4. of thine Angels, which are <sup>f</sup>ministring  
 Hebru. 1, 7. Spirits, sent out <sup>g</sup> for their defence,  
 gHeb. 1, 14. which are the children of saluation,  
 that they may pitch their tents about  
 hPsal. 33, 7. vs, <sup>h</sup> and encounter with Satan <sup>i</sup> the  
 iReu. 12, 7. Dragon, to defende vs from euil.

Giue thine holie Angels charge of  
 kPsal. 91, 11. vs <sup>k</sup> that they protect vs in al our  
 12. waies, least happilie we hurt our feete  
 Marth. 4, 6. against a stone: which liuest, and raig-  
 nest a true and eternal God, worlde  
 without ende, *Amen.*

## 2. A thankesgiuing for our Creation.



Most heauenlie Father,  
 and eternal God, which  
 art neither made, nor  
 begotten, but before al  
 worlds from euerlasting,  
 didst beget a sonne, an image <sup>2</sup> of thine  
 owne substance:

a 2. Cor. 4, 4.  
 Colos. 1, 15.

We honor thee, we praise thee, wee  
 glorifie thee, we yeelde thee most har-  
 tic

tie thanks for al thy benefits, especial-  
lie for creating the heauens, the Sun<sup>b</sup>,  
Moone, and al the stars by thy liuelie  
word, for gouerning through thy wise-  
dome, and for thy gracious maintai-  
ning them.

<sup>b</sup> 2. Esdr. 6,  
verse. 45.  
Genesis. 1.  
verse. 14, 15,  
16, & 17.

The Sunne in his vprising doth ma-  
nifest the daie, <sup>c</sup> a wonderful worke of  
the Highest.

<sup>c</sup> Eccl. 43, 2

Great is the Lord which made, and  
cōmanded the same to take his course  
from the top of heauen vnto the ende  
thereof.

5.

The ornament of heauen bee the  
glorious Stars, the Lord on high doth  
lighten the world. At his commande-  
ment they keepe their order & wil not  
faile, nor be wearie in their watch.

1.

10.

O Lord our God<sup>d</sup>, how wonderful  
is thy Name in al the worlde? which  
hast set thy glorie aboue the heauens.

<sup>d</sup> Psalm. 8, 1

Out of the mouth of babes & suck-  
lings wilt thou bee praised, because of  
thine enemies; that thou maiest con-  
found thine aduersarie, and him which  
enuieth thy renowme.

2.

We see the workmanship of thine  
hands, the Moone & Stars, which thou  
hast ordained; and we wil signifie thy  
glorie <sup>e</sup> vnto al nations, and among al  
people

3.

<sup>e</sup> Psalm. 96, 3



Pfal. 96, 4. people wil we declare thy wonderful  
 fEcc. 43, 29 things. For thou art mightie <sup>f</sup>, O Lord,  
 and worthie to be praised, great is thy  
 virtue, and thy power wonderful.

We thanke thee, holie Father, God of  
 heauen, because thou hast created by  
 thy word of power the vniuersal world  
 g Genes. 1, 8 with al the creatures, and whatsoe-  
 uer is, liueth, or mooueth in the same.  
 Hebru. 1, 2. By thy wisdom thou doest gouerne,  
 Psalm. 104, & by sending of thy Spirit, as yet doest  
 verse. 1, &c. vphold and cherish the same.

h Gen. 1, 11. For al woods <sup>h</sup>, fruteful trees, stones,  
 Psal. 104, 14. grane, flowers, herbes, & al the grasse  
 15. of the fielde hast thou ordained for the  
 vse of man.

We magnifie thee, O God most wise,  
 i Gen. 1, 6. i for creating the sea, & springs of wa-  
 20. ter by the power of thy worde, and for  
 21. giuing them virtue to bring forth fi-  
 Psal. 104, 25. shes of al kind to be eaten of man.

10. We blesse thee, O eternal God, <sup>k</sup> for  
 k Genes. 1, 6 making the superior and lower regions  
 2. Esdr. 6, 41. of the aier, with al birds, and feathered  
 foules of sondrie kindes, for the foode  
 of man.

We glorifie thee, for giuing <sup>y</sup> whole  
 frame of this earth, with al the crea-  
 tures in the same vnto mankinde, and  
 1 Psalm. 8, 6 setting man <sup>l</sup> ouer the works of thine  
 handes,



handes, hast subiected al things vnder his feete,

Al sheepe and oxen, yea, and al the beastes of the fildes, The foules of the aire, and the fish of the sea, which walk through the paths of the sea. Psalme. 8, 7  
8.

Especiallic we praise thee, our Lord & maker, for making vs thy creatures <sup>m</sup> reasonable-men according to thine owne similitude; for giuing vs reason and al the senses; and for preserving vs hitherto. m Gen. 1, 26.  
Genes. 5, 1.  
Genes. 9, 6.  
1. Cor. 11, 7.  
Colos. 3, 10.  
n Psal. 22, 9.

Thou didst nourish vs <sup>n</sup>, & that wonderfullie being within our mothers wombe, and out thereof <sup>o</sup> hast thou brought vs sounde in al parts without imperfection; and yet continuest thy fauor, & dost keepe vs against al dangers, and deliuerest vs from al euil: and al these things dost thou of thy fatherlie and diuine goodnes without anie merit or desert of ours: for al which we are bound to thanke thee, to praise thee, to serue, honor, and obeie thee. o Psal. 71, 6.

We extol thy sacred Name, O God most high, for separating from the rest <sup>p</sup> a Sabboth daie, that so men cessing from their handie labor, the better might serue & celebrate thine honor. p Eccl. 33, 9  
Genes. 2, 3.  
Exod. 20, 11.  
Deut. 5, 14.  
q Psal. 106, 2  
Eccl. 43, 30.

Who is he <sup>r</sup> that can recite al the power

power of the Lorde ? or declare al his workes ? who can number out al his praises ? No man can vtter al his benefits.

Notwithstanding, although we be miserable men, and wretched sinners, and therefore most vnmeete to extol thee according to thy deserts : yet wil we not be stil, we wil praise thee euermore to the vttermoſt of our power. We wil declare thy iuſtice and mercie : and while we liue wil we remember thy goodnes ; and at no time forget thy benefits.

1. *Pſa. 146, 1.*

O our ſoules ⁊ praise the Lorde, we wil praise the Lord during our life ; we  
2. wil ſing to the Lorde while we haue breath.

1. *Ecc. 13, 15*

2. *Pſa. 71, 18.*

We wil be mindful of our maker euen from our youth ⁊ and ſeeke him euermore : yea, euen vnto our olde age ⁊ & graie head, O God, forſake vs not, vntil we haue declared thy power vnto al nations that are to come.

1. *Pſa. 117, 1.*

Praise the Lorde ⁊, al yee nations ; praise him al ye people.

2. For his louing kindnes is great toward vs ; and his truth endureth for euer.

Praise ye the Lorde in his ſanctuarie ⁊,

3. *for the remission of finnes.* 21  
rie <sup>x</sup>, praise him in the firmament of <sup>a</sup> Psa. 150, 2.  
his power.

Praise him in his mightie actes:  
praise him according to his excellent  
greatnes.

Let euerie thing that hath breath,  
praise the Lorde.

Praise ye the Lorde.

### 3. A praier for the re- *mission of finnes.*



Ighteous and merciful  
G O D, which art cleere  
from spot and sin, al thy  
waies <sup>a</sup> are mercie, and  
truth.

<sup>a</sup> Psa. 25, 10

We miserable folkes and wretched  
sinners acknowledge the horrible cor-  
ruption of our nature; and with hum-  
ble and sorrowful harts bewaile our  
filthines, whereby wee haue polluted  
that image <sup>b</sup> imprinted within vs at  
our first creation.

<sup>b</sup> Gen. 1, 26.  
Genes. 5, 1.  
Genes. 9, 6.  
1. Cor. 11, 7.  
Colos. 3, 10.

We openlie confesse, that many and  
great are our finnes; our offences won-  
derful; our transgressions are infinite,  
euen as the sand of the sea, which can-  
not be numbred. For al the cogitations  
of mans hart <sup>c</sup> are prone to euil euer-

<sup>c</sup> Gen. 6, 5.  
Gen. 8, 21.  
Matt. 15, 19.

more.

more.

<sup>d</sup>Psal. 19, 12

O Lord, <sup>d</sup> who knoweth his finnes?  
or who can recite al the transgressions  
of man?

<sup>e</sup>Psal. 51, 3. Behold we confesse our offences, and  
our sinne <sup>e</sup> is alwaies before vs.

4. Against thee onelie we haue sinned,  
and done euil in thine eies, that thou  
maiest be iust when thou speakest, and  
pure when thou iudgest.

5. Behold, we were borne in iniquitie,  
and in sin did our mothers conceaue  
vs; and those our finnes haue we mul-  
tplied in our dailie transgressions: and  
therefore haue deserued thy iust dis-  
pleasure with paines eternal.

<sup>f</sup>Psal. 143, 2 Notwithstanding we appeale vnto  
thy mercie, O Lorde, beseeching thee  
not to enter into iudgement with thy  
seruants <sup>f</sup>, for no flesh is righteous in  
thy sight.

<sup>g</sup>Psal. 130, 3

For if thou <sup>g</sup> streitlie obseruest ini-  
quities, O Lorde, who shal stande?

<sup>h</sup>Iob. 9, 3.

thou wilt contende with man <sup>h</sup> he shal  
not be able to. answere thee one for a  
thousand.

<sup>i</sup>Iob. 15, 14.

For <sup>i</sup> what is man that he should be  
cleane; and he that is borne of a wo-  
man, that he should be iust?

15. Behold, thou foundest no stedfastnes  
in

in thy Saints: yea, the heauens are not cleere in thy sight. How much more is man abominable and filthie, which drinketh iniquitie like water? Iob. 15, 16.

Behold, <sup>k</sup> Lorde, we are al become vncleane, & al our righteousnes is like a filthie cloute. <sup>k</sup> Esai. 64, 6.

Wherefore we humbly beseech thee I haue mercie vpon vs, O God, according to thy great mercie, and according to the multitude of thy compassions doe awaie our iniquities. Wash vs <sup>m</sup> throughlie from our iniquities, and cleanse vs from our sinne. <sup>l</sup> Psal. 51, 1.  
<sup>m</sup> Psal. 51, 2.

For thy Name sake <sup>n</sup>, O Lorde, be merciful vnto our iniquitie, for it is great. <sup>n</sup> Psal. 25, 11.

Remember not the finnes of our youth, nor our rebellions, but according to thy kindnes remember thou vs, euen for thy goodnes sake, O Lord. 7.

Remember thy tender mercies, and louing kindnes, which haue bin for euer. 8.

Remember also <sup>o</sup> that we are flesh, a winde that passeth and commeth not againe. <sup>o</sup> Ps. 78, 39.  
Psal. 103, 14.

Therefore, leaue thy displeasure against vs; be not angrie for euer, neither doe thou threaten vs perpetualie. P Psal. 103, 9

Deale

Psa. 103, 10.

Deale not with vs according to our finnes, neither reward vs after our iniquities: but conuert vs, O our God of saluation, and turne awaie thy displeasure against vs.

Psa. 85, 7.

Shew vs thy mercie, O Lorde, and grant vs thy saluation, for thy Name sake.

O most merciful God, we confesse in deede that it lies not in our power to put away, and purge our sins, & to purchase thy fauor: but onelie it is the passion and most innocent death of thy Sonne our Lorde Iesus Christ, the immaculate Lambe, which is a sufficient reconciliation for our finnes, and yet not for ours onelie, but for the finnes also of the whole worlde.

1. Ioh. 3, 2.

reconciliation for our finnes, and yet not for ours onelie, but for the finnes also of the whole worlde.

1. Ioh. 1, 7.

For his bloud which was shed for vs doth cleanse vs from al sinne. And, if we confesse our sins, thou art faithful and iust, to forgiue vs our finnes, and to cleanse vs from al vnrighteousnes.

Wherefore through confidence of this thy mercie promised by thy Sonne, we are bolde with deepe sighes from hart to crie, Lord, forgiue our offences; remit our iniquities; couer our finnes; & impute not our faults vnto vs.

Psal. 32, 1.

Purge vs, O Lorde, from our secret faults.

3. *for the remission of finnes.*

faults <sup>n</sup>. Keepe thy seruants also from presumptuous finnes ; let them not raigne ouer vs : so shal we bee vpright, and purged from our greatest wickednes, that tasting the sweetenes of thy benignitie, we may be secure and certaine of the remission of our finnes.

25  
Psa. 119, 12.  
13.

Giue the knowledge <sup>x</sup> of saluation to thy people by the remission of their finnes, through the bowels of thy mercie, whereby the daie spring from on high hath visited vs : that we may perceiue in our minds, both cōfort, peace, and gladnes of the holie Spirit, which may begin a new life in vs pleasing thee ; quench al the motions of our mindes striuing with thy diuine pleasure ; and restore in vs the image of thy diuine light which was lost, that being deliuered out of the hands of our enemies, we may serue thee in feare, in holines and righteousness al the daies of our life, through Christ, in whom thou art wel pleased y, and for whose sake al our workes howsoever vnperfect, are acceptable in thine eies,

x Luk. 1, 77.  
78.

y Mat. 3, 17.  
Mark. 1, 11.  
Luke. 3, 22.

*Amen.*

(:)

D. I.

A



#### 4. A praier for the preservation of the Church.



Celestial God, and Father of infinite mercie and compassion; which not onelie gatherest to thy self an holie Church

<sup>a</sup> Iohn. 17, in this world <sup>a</sup> out of mankind through  
<sup>verie.6, &c.</sup> the operation of the holie Ghost, and preaching of thy word, but also preservest the same being gathered, & adornest it with al kind of temporal things, and, which more is, with eternal blisse:

We humblic beseech thee, gracious Lorde, that of thy goodnes thou wouldest vouchsafe euermore to maintaine  
<sup>b</sup> Luke. 12, this thy litle flocke <sup>b</sup>, embracing, prea-  
<sup>verse. 32.</sup> ching, & professing thy word, through thine especial grace; continue thy fauor toward the same; keepe it in sound doctrine, constant confessing, in the lawful vse of thine holie Sacraments, and in purenes of life, that neither the  
<sup>c</sup> Mat. 16, 18. gates of hel <sup>c</sup>, the rage of Satan, nor yet the rigorousnes and tyrannie of this world oppresse the same.

<sup>d</sup> Mat. 8, 26. Protect, and keepe this <sup>d</sup> thy boate and litle barke tossed among manie per-  
 ilous



4. for the preservation of the Church.

27

rilous tempests, and miserable surges  
in the raging sea of this troublesome  
worlde, that it perish not being ouer-  
whelmed.

Vphold thy Church, which <sup>e</sup> is build- <sup>e</sup>Mat. 16, 18  
ded vpon a sure rock, and dependeth  
vpon Christ a sound, and vnmoueable  
foundation.

O Lorde of hosts, returne <sup>f</sup>, looke <sup>f</sup>Psa. 80, 14  
downe from heauen and behold, visit  
thy vine, and make it perfect, which  
thy right hand hath planted, and thou  
hast chosen to thy self. Hedge the same  
about with thy strong defence, that the  
branches thereof being spred out, and  
pruned may bring forth abundance of  
fruite. <sup>f</sup>5.

Raife vp thy power, come God, and  
saue vs <sup>e</sup>. Conuert vs, shew forth thy <sup>e</sup>Psa. 80, 7.  
countenance, and we shal be saued.

Enclōse thy sheepe within thine har-  
dles: so shal we be quiet from al inua-  
sion and scatterings, neither <sup>b</sup> can anie <sup>b</sup>Ioh. 10, 28  
draw vs by force out of thine hands.

Defende vs from al such as seeke the  
vtter ouerthrow of pure religion; and  
in place thereof labor to bring in the  
shameful instauration of blasphemous  
Idolatrie.

Suffer not thy word, that most cleere  
d. 2. and

and vnchangeable light to be corrupted, or put out by our meanes, but gather to thy selfe through the sound of the Gospel such a Church, as may harken vnto thee; honor, and sanctifie thy name, as wel in word, as in honest conuersation, that so thou maiest haue a righteous and holie generation, celebrating thy goodnes for euermore.

1 Esai. 6, 13.

Ioine vs <sup>i</sup> vnto that companie which doth worship thee continuallie; that we may be Citizens of thy kingdome among thy Saints.

Grant that wee erre not from the foundation of wholsome doctrine, answering to the rules of the sacred scripture: and that we offende not against our conscience; but separate vs from the companie of vngodly ones, & from the damned crew of the reprobate.

Let vs not so much as take their names into our mouths <sup>k</sup> which poure out heapes of blasphemies to thy great dishonor, and defacing of the truth: vnto whom thy Sonne is a destruction <sup>l</sup> and stone of offence. For they despise his base estate, & the foolish preaching <sup>m</sup> of thy Gospel, and the deformed shew of the Church, placed in the mids of al kind of miseries, they loath and ab-

\* Psal. 16, 4

Exod. 23, 13

1 Luk. 2, 34.

Rom. 9, 33.

m 1. Co. 1, 18

4. *for the preservation of the Church.*

29

abhor, preferring vncertaine riches, lordlie auctoritie, and the vaine pleasures of this transitorie worlde, before the profession of the truth: and so, making war with thy Sonne, they doe purchase euerlasting destruction vnto themselves.

Keepe vs euermore, that we may abide in that Church, which is truelie Catholike, consisting of members of manie nations, but linked vnto thee in one, and the same confession.

Sanctifie vs with thine holic Spirit, that, our sinnes being forgiuen, we may take another trade of life, in acknowledging thee <sup>a</sup> to be the onelie true God, and Iesus Christ whom thou hast sent. <sup>a</sup> Ioh. 17, 8.

Giue vnto thy Church resting places, and nestes where they may sound thy sacred Gospel purelie without corruption.

Suppress the diuel which spreadeth blasphemies against thy doctrine: that so neither feined gods may be crected, nor superstitious inuocations confirmed, nor thy glorie defaced.

Weaken the power of thine enimies, which boile in hatred against thy truth, and conspire the death of thine

d.3. elect:

elect: so neither shal stables of wolues be made, nor dennes of theeues established.

•Psal.85,6. O Lord God °,returne and quicken vs : so shal thy people reioice in thee.

•Psal.5,11. Let al such as trust in thee reioice, ° & triumph for euer : dwel thou in them, and let those which loue thy Name, reioice in thee.

O Lord, remember not our offences,  
 [Psal.85,1 thou which wast 1 sometimes merciful ; And forgauedst the wickednes of the people, and hiddest al their sinnes ;  
 3. Which withdrewedst al thine anger, & turnedst from the fiercenes of thine indignation : Be mindful of thy woonted mercie, and receiue vs into thy fauor.

For we depend vpon thee alone, being destitute of al worldlie aide, our trust wholie is in thee, and al our confidence resteth in thy stretched out arme.

•Psal.5,11. O Lord, ° couer vs with thy grace, as it were with a shield, that so we may be blessed ; & abiding in the house of thy congregation, may acknowledge, and cal vpon thee according to thy worde reuealed, and praise thee euermore, through our Lorde Iesus

Christ, Amen.

5. A praier for the Preachers of Gods worde.



Almightie, and merciful God, which through thy Sonne our Lord and Sauior Christ, hast commanded vs to praie<sup>a</sup> that laborers may be thrust into thine harvest: we beseech thee by the same thy Sonne, that thou wilt sende into thy Church faithful ministers, and syncere Preachers of thy worde, and those in number manie, and in operation wonderful.

<sup>a</sup> Mat. 9, 38  
Luke. 10, 2.  
Iohn. 4, 35.

Giue vnto vs such teachers, as are both in thy mysteries<sup>b</sup> learned, and for their conuersation, commended.

<sup>b</sup> Mat. 13, 12.

Direct them being illuminated with thine heauenlie light, that they may rightlie deliuer and diuide<sup>c</sup> vnto vs the principles of true doctrine, the worde of truth, and the Gospel of life; open the difference betweene the Law and the Gospel; preach those things which are agreeable vnto the rules of faith; and strengthen vs to beware of the leauen of the Pharisees<sup>d</sup>, and the contagious doctrine of mans traditions.

<sup>c</sup> 1. Tim. 2, verse. 15.

<sup>d</sup> Mat. 16, 6.

d. 4.

ons.

ons.

Giue vnto vs euermore sincere  
Preachers, and sound interpreters, and  
e 1. Cor. 10, arme them <sup>e</sup> with the gift of tongues  
verse. 10. for the propagation of thy doctrine,  
that manie through their labors & di-  
ligence may be conuerted to the true  
knowledge of thy diuine pleasure.

f Rom. 10, For <sup>f</sup> how should we heare without  
verse. 14. a Preacher? And how shoulde men  
15. preach except they be sent?

g Eph. 4, 7. Wherefore send into thy Church <sup>g</sup>,  
Esa. 54, 13. O most louing Father, byshops of thine  
Matt. 9, 36. owne instructing, good shepheards,  
sounde Preachers, faithful workmen,  
and godlie ministers, which may faith-  
fullie ouersee <sup>h</sup> and by thy word of sal-  
h Act. 20, 28 uation <sup>i</sup> luckilie gouerne thy Church,  
Ephes. 1, 7. being deerelie bought with the preti-  
i Rom 1, 16. ous blood of thine onelie Sonne: So  
Acts. 13, 26. shal the Gospel, thy pure worde to the  
1. Cor. 1, 21. praise and glorie of thy name; to the  
saluation and profit of many men with  
good successe fruitefullie be declared,  
k Ioel. 2, 28 and <sup>k</sup> vniuersallie preached through-  
out al the world.

Giue vnto vs, Lord eternal God, tea-  
1. 2 Tim. 1, 13 chers of righteousnes, which <sup>l</sup> retei-  
ning the forme of wholesome doctrine  
may informe vs in al spiritual wise-  
dome

dome of thine essence & diuine pleasure; and through thy Spirit and word bring vs vnto perfection, whereby we may be blameles<sup>m</sup> both in Christian<sup>m</sup> Col. 1, 10. religion, and in behauiour: that they 1. Thes. 2, 12. may reduce sinners into the waie of Ephes. 4, 1. truth;; strengthen the weake in faith; and comfort the afflicted and wounded consciences against al the darts of our deadlie enimie:

Which may be able<sup>n</sup> to exhort by<sup>n</sup> Titus. 9. sound doctrine; whereby the harts of 1. Tim. 4, 6. men, being terrified through the sense of Gods indignation, and oppressed with cares, may finde true consolation: and which are able to conuince the gainsaiers of the truth; and stop the mouth of the impudent; which may be examples for the faithful both in speech and conuersation, and may become<sup>o</sup> al in al to gaine manie vnto<sup>o</sup> 1. Cor. 9, verse. 22. thee our eternal God:

And may reioice<sup>p</sup> in affliction, fearing neither the hatred, nor the ingratitude of this worlde; but may persist vnto the death constantlie in the confession of the truth: so shal both offences be shunned, thy most holie Name glorified<sup>q</sup>; and thy ministerie which<sup>q</sup> Rom. 2, 24. thou hast instituted<sup>r</sup> for the safetie of<sup>r</sup> Act. 20, 28. our



our soules which beleeeue, notablie made of, and maintained.

Make them perfect therefore, that they may proue the vessels of thy mercie, and <sup>f</sup> profitable instruments of thy Church: let not their labors bee in vaine, but take good successe in <sup>y</sup> Lord.

Grant likewise, holie God, that al the Preachers of thy worde may bee blameles <sup>t</sup> not subiect to manifest impietie, but the husbands of one wife, shunning extrauagant & filthie lustes; also be they watchful ouer the flocke committed vnto them, least the Diuel priuily make a praie of thy filie sheepe.

<sup>t</sup> Titus. 1,  
verse. 6, & c.  
<sup>1</sup> Tim. 3, & c

Be they sober and temperate, looking to their charge with great discretion: Modest and of good behauior, endued with al grauitie, liberal toward exiles, and al such as are persecuted for the confession of thy worde; apt to teach; no quarelers; not giuen to filthie gaming; patient sufferers of iniurie, voide of contention and couetousnes; wise gouernors of their owne houses, hauing children in subiection with al reuerence:

Not puffed vp; no giuers of occasion of offence <sup>u</sup> either in worde or deede, whereby anie may iustlie be offended,  
and

<sup>u</sup> 2. Co. 6, 3

6. *for the hearers of Gods word.*

35

and carpe at the ministerie : But in al things let them shew out themselues,  
<sup>z</sup> as the ministers of God in much suffering, in affliction, in extremities and troubles, and neuer forsake their calling either through persecution, or the manifold ingratitude of the world.

<sup>z</sup> 1. Cor. 4, 1.

Keepe vs, louing Father, <sup>y</sup> from euil workmen in thy vineyarde, from vnfaithful hirelings, which preach and feede themselues <sup>z</sup> studieng to please men, and to get popular credit, turning religion according to the wil of men for their owne gaine, making marchandise <sup>z</sup> of the word by transforming the Gospel into an external pompe and meanes to liue by. For these men can neuer continue constant in the confession of true doctrine, but are like reeds <sup>b</sup> tossed by the wind, & are easely broken through the feare of perils which accompanie the ministerie, *Amen.*

<sup>y</sup> Iohn. 10, verse. 1, &c.

<sup>z</sup> 2. Cor. 4, 5  
Galat. 1, 10

<sup>z</sup> 2. Cor. 2, verse. 17

<sup>b</sup> Luk. 7, 26

## 6. A praier for the hearers *of the word of God.*



Most gracious GOD,  
which of thy meere compassion, and diuine pittie, hast purely & plainly deliuered vnto vs thy  
health.

• Iohn. 6, 27  
and 48.

• Rom. 1, 16.

• 1. Cor. 1, 18.

• Luk. 11, 28

• Iohn. 8, 51

healthful word, which is <sup>a</sup> the foode of our soules. For the Gospel is <sup>b</sup> the power of God vnto saluation to al beleeuers; euen as thy Sonne doth saie <sup>c</sup>, Blessed are they which heare the word of God and keepe it: Againe <sup>d</sup>, He that keepeth my worde shall not die eternallie:

• A.C. 16, 14.

We humblie beseech thee on the behalfe of al hearers of thy worde, Open our harts, <sup>e</sup> vnlocke the cares of our vnderstanding, that hearing thy worde profitablie, wee may obserue, Iearne, and embrace such things, as are necessarie to the confirming of our faith, and amendment of life.

• Col. 3, 16.

Let thy word therefore <sup>f</sup> abide plentifully among vs in al wisdom; giue vs thine holie spirit, that we may heare

• 1. Th. 2, 13.

Sermons, not as the words of men <sup>g</sup>, but as they are indeede the worde of

• 1. Th. 2, 12.

God; and <sup>h</sup> walking worthie the same, as becommeth the sonnes of God, may

• 1. Ioh. 3, 10

liue in al godlines <sup>i</sup> and honestie, vsing thy word preached vnto the edification of our consciences; to our instruction, to the comfort of our minds, and to the kindling of good motions, for the better seruing of thee in Christian patience: that we be not idle hearers.

enclie

6. *for the hearers of Gods word.*

onely <sup>k</sup> but earnest fulfillers of thy worde.

37  
<sup>k</sup> Iam. 1, 22.  
Matth. 7, 21.  
Rom. 2, 13.  
<sup>l</sup> Marth. 13,  
ver. 8, & 23.  
Luke. 8, 8,  
& 15.

Bring to passe we beseech thee, O Lorde, that the worde thy seede <sup>l</sup> may stick in our harts, & take deepe roote: and that the dunging of our colde and vnfruitful ground may become profitable, let vs both outwardlie embrace thy doctrine with a care, and inwardlie feele the operation thereof in our minds: and so, rushing out of the bowels of the earth, and deliuered from tentation, bring our plentiful fruite to the glorie of thine holie Name.

Worke so within vs, that the Diuel <sup>m</sup> take not awaie the seede of thy word sown in our harts: let it not waxe barren, neither let vs be forgetful <sup>n</sup>, nor like vnfruitful hearers, which heare thy worde to their iudgement, & greater condemnation.

<sup>m</sup> Mar. 4, 15.  
<sup>n</sup> Iam. 1, 23.

Furthermore, keepe vs in thy faith & feare, that come what crosses <sup>o</sup> and aduersities there can, we may continually stick vnto thee in al our miseries.

<sup>o</sup> Mat. 13, 21.

Likewise aide vs, O God of our saluation, that the seede of thy word be not choaked among vs through cares, <sup>p</sup> riches, and pleasures of this worlde.

<sup>p</sup> Luk. 8, 14.

And finallie assist vs, that we be neuer

uer found in the companie of mockers  
 ¶ 2. Pet. 3, 3. ¶ into whom the Diuel hath entered,  
 1. Tim. 4, 1. and blinded their minds <sup>r</sup>, and there-  
 ¶ Eph. 4, 17. fore make a scof at the preaching of  
 Rom. 1, 24, thy worde, which <sup>r</sup> walking after the  
 & 26. lusts & desires of their owne flesh, doe  
 ¶ Iude. 1, 4, wrap themselues in the horrible con-  
 & 18. fusion of their owne desires, & shame-  
 ful wickednes, whereby like mad men  
 they cast themselues headlong into  
 euerlasting destruction.

O Christ, Sonne of God, fountaine  
 of al mercie and compassion, which  
 art the Lorde of the whole flock, and  
 ¶ 1. Pet. 2, 25 ¶ chiefe Byshop of our soules, worke  
 thou effectualie by thy ministers, speak  
 within vs vnto our harts the voice of  
 thy Father: grant that we may truelie  
 discern the same, and distinguish it  
 ¶ Psal. 19, 7. from the howling of woolues. For ¶ thy  
 doctrin is pure, conuerting the soules;  
 the testimonie of the Lord is sure, and  
 giueth wisdom vnto the simple.

Grant therfore, that al of vs hearing  
 thy word may receiue the same to our  
 learning, amendment, comfort, and in-  
 struction, which is in righteousness <sup>x</sup> &  
 ¶ 2. Tim. 2, in an honest, and good conscience, that  
 verse, 22. hauing heard the same we may keepe  
 ¶ Luk. 8, 15. it <sup>y</sup> bringing forth fruit with patience,  
 and

7. *against false Prophets.*

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and <sup>z</sup> continue in the same al our life <sup>z</sup> Mat. 10, 23  
time, and neuer be tossed <sup>a</sup> or carried <sup>a</sup> Eph. 4, 14  
about with euerie winde of doctrine.

And thou holie Spirit, eternal God,  
kindle our colde harts with the fire of  
thy loue, cherish vs with thine health-  
ful heate, & purge the filthines of our  
corrupted nature: keepe vs in thy lap,  
and worke within vs rightcousnes, and  
a life acceptable in thy sight.

Regenerate and transforme vs into  
newe men; make vs diligent in the stu-  
die of thy word; beate into our mindes  
a true feare, and loue of thy name, that  
al vncleannes, and superfluitie <sup>b</sup> of ma- <sup>b</sup> Iam. 1, 21  
lice being cast off, we may receiue with  
meekenes thy word ingrafted, which is  
able to saue our soules, in this world by  
inchoation, hereafter in ful perfection,  
*Amen.*

7. A praier against false  
*Prophets.*



Merciful GOD, loue of  
mankinde, which hast  
forewarned vs of thine  
vnspeakable goodnes to  
take heede <sup>a</sup> of false Pro- <sup>a</sup> Mat. 7, 15  
phets, comming vnto vs in sheepes  
clothing,

clothing, being for al that inwardlie rauening woolues:

- <sup>b</sup> 2.Tim. 3, 1 And forasmuch <sup>b</sup> as in the latter daies, wherein we liue, it was prophesied there should be perilous times, wherein the Diuel <sup>c</sup> doth transfigure himselfe into an Angel of light: & false teachers, with subtile workmen, hauing put on the person of Christ, and of his Apostles <sup>d</sup> doe transforme themselues into the ministers of righteousnes, carrying <sup>e</sup> the shew of godlines, but denie the power thereof:

- And besides, sith by thine holie Spirit thou hast foretold that the wicked man <sup>f</sup> the sonne of perdition, should come & carrie awaie manie vnto eternal death, and perpetual damnation:

- Grant, merciful God, that embracing the loue of thy truth, we may shun all spirits of lieng <sup>g</sup> together with all errors and shew of falshood, and at no time be carried awaie <sup>h</sup> from the true sense of thiy word, neither wander from the scope of our saluation; but perseuering constantlie and firmelie vnto the ende in thy worde, may abide in the vnitie of the true catholike faith, and Christian religion; and be neuer de-  
ceiued anie waie, neither by signes, nor  
mira-



7. *against false Prophets.*

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miracles, nor lies, neither <sup>i</sup> by anie <sup>12.</sup> Thes. 2, deceaueablenes of vnrighteousnes <sup>verse. 10.</sup> through the craft & subtiltie of men <sup>k,</sup> <sup>k</sup> Eph. 4, 14, whereby they beset vs, but, following thy truth simplie in loue, may continue false from al corruption, & constant in the profession of the truth. 15.

Keepe vs, omnipotent and eternal God, from al fanatical opinions; from seducing spirits, which sowe errors, and deadlie contentions in thy Church; frō false teachers, which priuilie bring in pernicious heresies <sup>l</sup> and denie euen <sup>1</sup> 2. Pet, 2, 1, the Lorde which hath deerelie bought them; By whom the waie of the Lorde is il spoken of; and which make sale of their hearers through couetousnes. 2.  
3.

Keepe vs <sup>m</sup> from greuous and greedie woolues, which spare not the flock, <sup>m</sup> Acts. 20, <sup>verse. 29.</sup> but cruelie deuour thy beloued sheepe, through the poison of their lies, and erronious doctrine:

From men speaking peruerse things, to drawe disciples after them, and to engender schismes to the tearing in peeces the vnitie of the Church:

From men of wicked and corrupt opinions, raising dissentions and sondrie offences:

From tares <sup>n</sup> which the enuious man, <sup>n</sup> Mat. 13, 24, which

which is the Diuel, soweth and scattereth among good wheat:

o Mat. 7, 15.

Jerem. 23, 1.

Ezech. 34, 2

From false Prophets ° which speake the visions of their own hart; not from the mouth of the Lorde; which preach their owne dreames and fancies, seducing the people with lies:

p Iohn. 10, 1.

From theeves<sup>p</sup> & robbers of soules; which kil both bodie and soule, and cast them headlong into hel fire.

Deliuier vs frō the rage of the Diuels thine enemies, which in their members vtter out most horrible outcries against the truth; and departing from the rule of thy doctrine, propose the fained opinions of their owne inuentions manifestlie repugnant to thy commandements.

Keepe thine elect in this most wicked worlde, that being seduced into foule errors, they swarue not from the truth.

9 Mat. 24, 22

Mar. 13, 20.

Shorten the euil daies 9 of this dangerous and troublesome time.

r 2. The. 2, 8

Esaie. 11, 4.

Dispatch<sup>r</sup> that sonne of iniquitie by the breath of thy mouth, and cut him of through the brightnes of thy coming.

Cause thy word, O God, to sound in our eares purelie and syncerelie; and make vs to followe the same with our whole

whole hart; true faith; and Christian obedience! and throughlie to vnderstande the manifolde precepts of thy pure word: that so approuing the good, we may shun the waies of strangers <sup>c</sup> leading from the right waie.

<sup>c</sup> Iohn. 10, 5.

Be thou our shepherd, O eternal God <sup>t</sup> so shal we want nothing: put vs in the places of thy greene pasture, and bring vs vnto the waters of comfort; leade vs in the pathes of righteousness for thy Names sake, that we may haue hope, and nor be confounded in that daie, when thy Sonne our Lorde shal appeere, which liueth with thee, and raigneth in the vnitie of the holie Spirit, a God for euermore, *Amen.*

<sup>t</sup> Psal. 23, 1.

2.

3.

## 8. Euening praier, on the Lordes daie.



Almightie, and eternal God, Father of our Lord Iesus Christ, which together with thy Sonne & the holy Ghost, didest create

man <sup>a</sup> after thine owne likenes, and breath <sup>b</sup> into him the breath of life, <sup>a</sup> 1. Cor. 11, 7. <sup>b</sup> Gen. 2, 7.

the

the which through thy goodnes continues at thy pleasure:

¶ *Act. 17, 26.* Thou hast made <sup>e</sup> of one blood al mankind, and assigned times, & length of our life in this worlde:

Thou giuest life to the people on the earth, and breath to the walkers therein <sup>d</sup> which if thou take awaie they shal depart, and be turned into dust:

¶ *Psal. 104, verse. 29.*

Wee blesse thee heauenlie Father, and with al our harts giue thee thanks not onelie for sauing vs this daie from dangers: but also from our cradels for defending both our soules and bodies from death.

Wherefore magnifie the Lorde, O  
 ¶ *Luk. 1, 46.* our soules <sup>e</sup>, and our spirits reioice in  
 47. God our Sauior. For he hath looked  
 48. vpon the basenes and affliction of his  
 49. seruants. He that is mightie hath done for vs great things; and holie is his  
 50. Name. Wherefore we wil praise the Lorde for euermore, because his mercie endureth from generation to generation on such as feare him.

We wil shew forth his power in the euening, & when wee go to bed we wil remember his mercie.

¶ *Lam. 2, 19.* Arise now <sup>f</sup> our soules, in the night praise our God: In the beginning of the

the watches poure out your harts like water before the face of the Lord.

The Saints wil be ioiful with glorie <sup>g</sup>, and sing loude vpon their beds. <sup>g</sup> Psa. 149, 5

We wil praise thee continuallie <sup>h</sup>, & <sup>h</sup> Psa. 44, 8.

wil confesse thy Name for euermore: for thou art the God which delighteth our harts, & maketh merie our soules. Therefore in the night we wil thinke vpon thy benefits; and our spirits shal consider of them.

For thou hast commanded that thy mercie be celebrated in the day time, and thy truth in the night.

O our Lorde, and God of mercie <sup>i</sup>, <sup>i</sup> Exod. 34, 6  
gentlenes, patience, pittie, and truth, <sup>i</sup> Psalm. 103,  
which shewest mercie vnto thousands, <sup>i</sup> verse. 2, &c.  
and blottest out al our offences:

We lift vp our soules vnto thee, and from our harts we praie, put not before thine eies the horrible confusion, vncleannes, and wickednes of our minds, beeing replenished with loathsome darknes and ignorance, ful of doubtings and errors; our harts and wil are turned from thee our God; and al the powers and strength both of our soules and bodies are defiled, and filthilie weakened:

But Lorde, of thy great mercie blot  
out

out our offences, looke vpon the troubles, and dolor of our harts, and forgiue al our sinnes. For lo, our soules are wounded, and can not be holpen but onelie through thy mercie.

- ¶ Psal. 38, 3. There is no health in our flesh <sup>k</sup> because of thine anger: neither is there rest in our bones, because of our sins.
4. For our iniquities are gone ouer our heads, and as an heauie burden haue
5. pressed vs downe. Our wounds are putrified, and corrupt because of our foolishnes.

- ¶ Psal. 37, 8. Asswage thine anger <sup>l</sup> and turne from thine indignation; pardon our faults; remit al punishment; and restore in vs <sup>y</sup> light of thy goodnes which was lost.

- ¶ Dan. 9, 19. O Lord, heare <sup>m</sup>, O Lorde, forgiue, harken, O our God; for thine own sake: for thy Name is called vpon by vs.

O God of heauen and earth, in this euening tide doe we cal vnto thee, that remitting our sinnes, thou wouldest receiue vs into thy protection, and keepe vs this night, that the Diuel haue no power ouer vs.

Be thou watchful ouer vs, O eternal Sauior, least the subtil tempter apprehend vs. For thou art made for vs an euerlasting protector.

For

For beholde, whether we sleepe or wake; whether we liue or die, we are thine: thou art our creator & redemer.

Stand therefore on our behalfe in the watch with the armie of thy celestiall warriors thine Angels, which, being filled with perfect goodnes, and perpetual integritie, behold <sup>n</sup> thy face <sup>n</sup> Mat. 18, 10  
alwaies in the heauens.

Expel from vs & our houses wicked spirits, which be our mortal enemies, that they damage vs in no case: and deliuer vs from persecutors, <sup>o</sup> which <sup>o</sup> Psal. 143, 3.  
laie snares for our destruction. Turne not awaie thy mercie & truth from vs.

O God assist vs, that peaceable we may rest, and sleepe in quiet. We wil laie vs downe in peace <sup>p</sup> and sleepe: for <sup>p</sup> Psal. 4, 8.  
thou Lorde alone makest vs to dwel in safetie without danger.

Hide vs <sup>q</sup> in thy Tabernacle, O Lord, <sup>q</sup> Psal. 27, 5.  
that sitting in thy secret place and abiding vnder <sup>y</sup> shadowe of thy wings, we may saie vnto thee, Lord thou art our keeper, and our refuge; O God we wil trust in thee, and wil feare no danger. And although wee were in extreeme darknes, yet wil we not feare. Though wee shoulde walke <sup>r</sup> in the mids of the <sup>r</sup> Psal. 23, 4.  
shadowe of death: yet wil we dread  
none



none euil. For thou art with vs: thy rod  
and thy staffe they doe comfort vs.

Let thy mercie, O God, followe vs al  
the daies of our life, that we may dwel  
in thine house in longnes of daies;  
praising thee euermore with the Son,  
and holie Ghost one true God raig-  
ning worldes without  
ende, *Amen.*



## I. On Mondaie, Mor- ning praier.

<sup>a</sup> Psa. 72, 18

19.



Blessed <sup>a</sup> be the Lorde  
GOD, which alone  
doeth woonderous  
things; and blessed be  
the Name of his Ma-  
iestie for euermore,

<sup>b</sup> Genes. 1, which hath set <sup>b</sup> the Sunne to lighten  
vers. 14, &c. the daie, and ordained the Moone, with  
Psal. 136, 8. the course of stars to go before the  
Iere. 31, 35. night.

<sup>c</sup> Psa. 74, 16. O most high God <sup>c</sup> the daie is thine,  
and

and the night is thine: thou hast framed the light and the Sunne.

By thine vnſpeakeable wiſedome thou haſt diſtinguiſhed the daie from the night <sup>d</sup>; and ſo haſt thou decreed, <sup>d</sup> Gen. 1, 4.  
that while the world ſhal laſt, this <sup>3</sup>  
courſe of times and daies ſhal neuer haue an ende <sup>e</sup>; ſo that man in the <sup>e</sup> Gen. 8, 32.  
night maie reſt, and againe when daie comes, go about his buſines, and labor <sup>f</sup> until the euening. <sup>f</sup> Pl. 104, 23.  
<sup>g</sup> Pl. 119, 90.

O Lord: thy truth endureth ſo-  
uer; thou laiſedſt the foundation of the  
earth, and it endureth; by thine ap-  
pointment the daie dooth laſt: for al  
are thy ſeruants.

For theſe and al other thy benefites  
we praiſe thee greatlie; and giue thee  
thanks for thy exceeding glorie: euen  
as it becommeth vs euerie daie <sup>h</sup> to <sup>h</sup> Wiſ. 18, 28  
preuent the Sun riſing, to bleſſe thine  
holie Name, and to worſhip thee at the  
appearing of the daie ſtar.

We extol thine infinite goodnes in  
like ſort for keeping vs this night paſt  
both from the power and tyrannie of  
Satan; from the ſnares and ſubtiltie of  
al our enimies; and ſinallie from dan-  
gers both of ſoule, and bodie.

For of thy ſingular goodnes and fa-  
therlie

<sup>1</sup>Isai. 38, 16. therlie care <sup>i</sup> thou hast made vs quietlie to sleepe and rest this night; againe thou hast suffered vs to awake, and opened our eies, giuing them power to see and behold the morning light <sup>k</sup> which now appeareth.

Therefore we wil sing of thy power; and praise thy mercie in the morning: for thou art our defence, and refuge in the daie of our trouble.

<sup>1</sup>Psa. 86, 12 O our helper <sup>i</sup> we wil praise thee with al our harts, & glorifie thy Name for euer. For great is thy mercie toward vs; thou hast deliuered our soules from the lowest graue.

Hadest not thou bin our defence, innumerable euils had ouerwhelmed vs: so that we should not haue risen to praise thy Name. Had not thy word <sup>m</sup> bin our comfort, wee had without doubt perished in our affliction. Wherefore we wil not for euer be forgetful of thy iustifications: for they haue reuiued vs.

<sup>m</sup>Psa. 121, 1 Vnto thee <sup>n</sup> Lord wil we lift vp our eies on hie from whence our helpe shal come. Betimes <sup>o</sup> in the morning doe we cal vpon thee, that thy mercie <sup>p</sup> maie preuent vs, and thy goodnes ouertake vs quicklie.

Let

Let thy fauor preuent vs ⁊ as dooth <sup>⁹ Eccl. 32, 2</sup>  
 the Sunne, which rising spreadeth his  
 beames ouer al the parts of the earth;  
 & as the light of the morning ⁊ when <sup>⁹ 2. Sam. 23,</sup>  
 the Sunne appeareth, carelie when it <sup>verse. 4.</sup>  
 shineth without the clouds.

After the same sort giue vs thy  
 cleerenes, and shew thy countenance  
 ouer vs; that lightened by thy word,  
 we maie walke al this daie long cir-  
 cumspectlie & warilie in the waies of  
 thy commandements, that, being blind-  
 ed in the daie time, we runne not into  
 darkenes, neither grope <sup>⁹ Tob. 5, 14.</sup> at noone day  
 as in the night wandering from the  
 paths of thy iudgements.

O God ⁊ be merciful vnto vs, and <sup>⁹ Psal. 67, 1.</sup>  
 blesse vs, shew vs the light of thy coun-  
 tenance, and be gracious vnto vs: That  
 we maie knowe thy waie vpon earth,  
 and thy sauing health among al nati-  
 ons. <sup>2.</sup>

O most merciful God ⁊ turne thine <sup>⁹ Psal. 69, 17</sup>  
 eies of compassion vpon vs and haue  
 mercie on vs.

Looke vpon vs ⁊ with thy fauorable <sup>⁹ Psal. 31, 18</sup>  
 countenance, and turne not thy face  
 from thy seruants.

Open our eies ⁊ that we maie confi- <sup>⁹ Psal. 119, 18</sup>  
 der the wonderful things in thy Law;

Exo. 16, 7. and make vs in the morning <sup>a</sup> to behold thy glorie.

Eccle. 23. <sup>a</sup> O God guider of our life <sup>a</sup> forsake vs not; neither giue vs proud lookes, and turne from vs the filthines of desire. Remoue from our harts al concupiscence, and take from thy seruants too ouerbold a stomach; suffer vs not to run headlong into riotousnes, and belli-cheere, let not vnlawful loue overcome vs, and giue not thy seruants ouer into impudent minds. Turne our

Pf. 119, 81 eies <sup>b</sup> that they behold no vanitie, strengthen vs in thy waie; and grant that the offences in this world overthrow vs not.

Pf. 119, 81 Behold, Lord, <sup>c</sup> our soules lust after thy saluation, and we long for thy word.

We beseech thee, O Lord, with a most earnest affection, and humbly craue at thy merciful hands that this daie, and euermore, thou wilt keepe vs, and al ours <sup>d</sup> from the arrow slieng in the daie, from the pestilence & plague <sup>e</sup> that destroyeth at noone tide. Hide vs vnder thy wings, and vnder thy feathers we wil haue hope.

Pf. 69, 23 Blind the eies <sup>f</sup> of our enemies that they see not; and make their loines alwaie

alwaie to tremble. But open thine eies  
ouer vs, and be thou vnto vs <sup>f</sup> a might- <sup>f</sup> Eccles. 34.  
tie protector this daie, a firmament of verse. 16.  
strength, a couering against heate and Psal. 91, 2.  
parching <sup>g</sup>, a shadowe at noone tide, <sup>g</sup> Esaie. 4, 6.  
a defence from offending, an assister  
from falling, a comforter of our soules,  
a lightener of our minds, and a giuer  
of health and happines in Christ our  
Lord, Amen.

## 2. A thankesgiuing for

our Redemption.



Iesu Christ, Sonne <sup>a</sup> of <sup>a</sup> Mat. 16, 16  
the liuing God, which <sup>b</sup> Matt. 14, 33  
art the eternal word <sup>b</sup> b Iohn. 1, 1.  
that was in the begin-  
ning: the true and sub-  
stantial image <sup>c</sup> of thine eternal Fa- <sup>c</sup> 2. Cor. 4, 4  
ther; the character and brightnes of Coloss. 1, 15  
his glorie: begotten of him before al Hebr. 1, 3.  
worlds, of one vndiuide d essence, of  
like maiestie, and equal glorie.

We worship thee, light of lights, ve-  
rie God of verie God, begotten not  
made, of one substance with the Fa-  
ther by whom <sup>d</sup> al things were made. <sup>d</sup> Col. 1, 16.

We thanke thee for al thy benefits <sup>e</sup> Heb. 1, 10.  
generallie, and speeciallie for that at

<sup>e</sup> Galat. 4. 4 an appointed time, <sup>e</sup> according to the eternal counsaile, and decree of the Father, thou didst voluntarilie for vs men, and for our saluation descend from heauen; and was incarnate by the holie Ghost, borne of the vnspotted and pure virgine Marie; and truelie tooke our flesh vpon thee; and saued vs miserable, wretched, and damned sinners; and deliuered vs from death, <sup>f</sup> <sup>1</sup> Pet. 1. 18 and power of Satan, <sup>f</sup> not with golde and siluer; but by thine holie & precious blood, and by thine vnderferued passion and death, and that of thine infinite goodnes and mercie without anie merits, or woorthines of ours.

For al which we yeeld thee most hartie thanks, as we are bound. For thou alone being iust hast satisfied by thine obedience the iudgement of the Father; and, on our behalfe offering the sacrifice of thy bodie, hast deliuered vs from the tyrannie of death, whereby we were held captiues. For so great was the displeasure of thy Father against our sinnes, that no creature could assuage the same, but thou alone, ô onelic begotten Sonne of God.

O Christ most merciful God, how inesti-



inestimable is thy loue towards al mankind; how infinite and vnspeakable thy goodnes; how woonderful thine humilitie. For <sup>g</sup> thou being iust didst die and suffer for the vniust. A greater loue <sup>h</sup> can no man haue, than to giue his life for his friend: but thou commendest thine abundant, and most burning affection towards vs, in that, being void <sup>i</sup> of al fault, thou wouldest suffer death for our sakes, being as yet strangers <sup>k</sup>, and thine enimies, and hast reconciled vs by thy death vnto thy Father, and appeased his most heauie displeasure, forgiuing al our sinnes, and cancelling the handwriting <sup>l</sup> which was against vs, which was contrarie vnto vs, hast taken it out of the waie, and fastened it vpon the crosse: And hast spoiled principalities and powers, and made a shew of them openlie, triumphing ouer them by thy selfe, and by thy profitable arising againe from the dead hast repared our true righteousness, which consisteth in the forgiuing of our sinnes: and hast made vs acceptable to thy Father, whereby we please him through our reconciliation, thou doost comfort our hartes by

g Rom. 5.  
verse. 6, &c.

1. Pet. 3, 18.

h Ioh. 15, 13

i 1. Pe. 2, 22.

2. Cor. 5, 21.

Rom. 5, 6.

k Col. 1, 21.

l Col. 3, 14.

15.

the preaching of thy Gospel, which worketh in vs the beginning of eternal life, and by thine holie Spirit thou kindest in vs like motions vnto thy selfe, whereby we please thy Father through thee and thine obedience.

O Lord Iesu Christ, lambe of God  
<sup>m</sup> Ioh. 1, 29. <sup>m</sup> which takest awaie the sins of the world, haue mercie vpon vs; thou which sauest vs through thine owne merit and virtue, grant vs thy grace, that the fruit of thy most sacred passion, maie worke effectuellie and profitablie within vs; let not the labor which thou hast taken, and the paine that thou hast suffered for our redemption be in vaine through our vnthankfulness.

O thou eternal intercessor, word of  
<sup>m</sup> 1. Cor. 1, <sup>m</sup> God, and <sup>n</sup> his wisdom, which outwardlie speakest vnto vs by the preaching of thy Gospel, instruct inwardlie our troubled harts by thy liuelie word, and effectual consolation, that being mindful of thy sacrifice and suffering for our sinnes, we may feele true comfort and peace of the holie Spirit in our harts.

Kindle in our breasts a liuelie faith depending vpon thy benefits, that being

ing deliuered from the feare of hel, we  
maie find ° righteousnes in thee, and  
eternal life. For thou didst suffer p for  
our sinnes, and rise againe for our iu-  
stification, that liuing we should here-  
after not liue to our selues, but to thee  
which diedst, and roset againe for vs.

° 1. Cor. 1,  
verse. 30.  
p Rom. 4, 25

Grant therefore q that likewise be-  
ing quickned we maie rise againe from  
al our sinnes, and liue in thee, and may  
be thine properlie abiding in thy king-  
dome, and serue thee with a willing  
mind in righteousnes and true holi-  
nes: so that at length r in the latter  
daie we maie rise againe with our bo-  
dies vnto a blessed life, and so both in  
bodie and soule being redeemed from  
al euils, in perpetual blisse and happi-  
nes maie triumph with al thine holie  
Angels, Patriarches, Prophets, and al  
thine elect, and endued with vnspeake-  
able and euerlasting ioy, maie praise  
thee our Sauior, which hast ascended  
aboue al the heauens, and sittest at the  
right hand of God the Father Al-  
mightie, with whom thou li-  
uest and raignest for  
euermore,

q 2. Cor. 5.  
verse. 15.  
Roman. 6,  
verse. 4, &c.

r 1. Pet. 3, 21

*Amen.*

## 3. A praier for Faith.

a Reuel. 1, 8.



b 1am. 1, 17.

Eternal God, and heauenlie Father, which<sup>a</sup> art Alpha, and Omega, the beginning and the ending: thou art the cause, and absolute perfection of our life and saluation: the euerlasting and infinit good, from whom proceedeth euerie<sup>b</sup> good giuing, and euerie perfect gift, to wit from the Father of lights, with whom is no variablenes, neither shadowing by turning:

c Philip. 1,

verse. 27.

Colof. 1, 10

Ephes. 4, 1

a. Thef. 2, 10

1. Cor. 1, 5.

d Col. 1, 11.

We beseech thee in the Name of our Sauior Christ thy Sonne, that through thine holie Spirit thou wilt plant in our harts a true knowledge of the same thy Sonne, and keepe vs therein euermore; and make it plentiful and prosper euerie daie, that replenished with the knowledge of thy wil, in al wisdom and spiritual vnderstanding, we maie walke<sup>c</sup> woorthie the Lord, pleasing thee in al things, being fruitful in al good works, and encreasing in thy knowledge: <sup>d</sup> strengthened in al might through his glorious power vnto al patience, and long suffering

ring with ioytlnes: and maie e a- 2. Cor. 8, 7.  
bound in faith, and word, and know-  
ledge, and al diligence.

For this cause we bowe our knees  
vnto thee Father of our Lord Iesus f Ephe. 3, 14  
Christ (of whom is named the whole 15.  
familie in heauen and in earth) that 16.  
thou wilt grant vs according to the ri-  
ches of thy glorie, that wee maie be  
strengthened by thine holie Spirit into  
new men; that Christ maie dwel in our  
harts by faith; and being rooted and  
grounded in loue, maie be able with  
al Saints to comprehend the true  
knowledge of thine essence and wil, ac-  
cording vnto thy word reuealed.

No man hath seene thee, o God, 2. Ioh. 4, 12  
at anie time; neither hath anie beheld 1. Tim. 6, 16.  
the countenance of thy Maiestie. For Exod. 33, 20  
no man knoweth the Sonne which is b Mat. 11, 27  
of thy verie substance, but thou the Fa-  
ther alone, neither hath anie knowne  
thee but the Sonne, and he to whom he  
dooth reueale thee.

Wherefore we beseech thee of thine  
infinite goodnes and mercie i drawe i Iohn. 6, 44  
vs vnto him, and let him bring vs vnto  
thee. Giue the knowledge k of sal- k Luk. 1, 77.  
uation to thy people, by the remissi-  
on of their sinnes, through thy tender  
mercies:

Ephes. 1, 7. mercie: that in thy Sonne <sup>1</sup> we maie  
 find righteousnes, euen remission of  
 sinnes, reconciliation, and newnes of  
 our mindes through the holie Spirit,  
 whereby we maie become heires of e-  
 ternal life, being iustified <sup>m</sup> by the  
 grace of Christ, in whom we beleue,  
 which was offered for our sinnes. For  
 he taking our punishment vpon him-  
 selfe, did satisfie thy iustice fullie, and  
 washed vs by his pretious blood <sup>n</sup> from  
 al our iniquities; and reconciled vs <sup>o</sup> in  
 the bodie of his flesh through death, to  
 make vs holie, and blameles, and with-  
 out fault in thy sight.

Reuel. 1, 5

Col. 1, 21.

22.

Make vs therefore strong in faith,  
 and constant to resist al the ingins of  
 Satan; and proceeding from faith to  
 faith, to attaine that righteousnesse  
 which is auailable before thee by the  
 redemption <sup>p</sup> which is in Christ Iesu,  
 whom thou hast appointed to be a re-  
 conciliation through faith in his blood,  
 that iustified by his grace we may haue  
 peace of conscience, and free accessse  
 vnto the Father.

Rom. 3, 24

25.

Holie, and merciful God, we hum-  
 blie beseech thee, which hast raised in  
 vs the sparkles of true faith, make per-  
 fect this good worke which thou hast  
 begon

begon in vs <sup>1</sup>, and finish, and bring it vntil the daie of our Lord Iesu Christ, whereby abounding more and more in knowledge and in al iudgement, we maie allow the better, & be pure without offence vntil that daie, filled with the fruits of righteousnes, which are by Iesus Christ vnto the glorie and praise of God.

<sup>9</sup> Philsp. 1.6

10.

11.

Wherefore <sup>1</sup> appoint thy strength, establish, O God, which thou hast wrought in vs: that fighting <sup>1</sup> a good fight we maie retaine faith and a good conscience, least vnder persecution and aduersities being tossed, we make shipwracke of our faith.

<sup>1</sup> Psa. 68. 12.

<sup>1</sup> 1. Tim. 1. 18

12.

Helpe our weake and feeble faith, which is like the graine of mustard seede within vs <sup>1</sup>, that encreasing daie lie more and more, it maie take deepe roote, and remaine firme alwaies and immoueable: and neuer vanish awaie among so manie sectes and diuisions in this world.

<sup>1</sup> Mat. 17. 20

Luke. 17. 6.

Extinguish al the doubtings of thy wil sticking in our corruenature, let vs not mistrust thy promises of eternal and temporal benefits, but applying thy promises vnto our selues, alwaies giue credit vnto thy word, and so

so



so depending wholie therevpon, contrarie to al sense of humane reason, we shal obtaine a crowne of immortal glorie.

Grant likewise heauenlic Father,  
<sup>a</sup> 1. Iam. 2, 14. <sup>u</sup> that our faith be not barren, vaine, or  
 dead without good works, and fruits  
<sup>z</sup> Gal. 3, 22. <sup>x</sup> of the Spirit, but effectual working  
<sup>y</sup> 1. Pet. 1, 9. by charitie, that we maie receiue <sup>y</sup> the  
 end of our faith, euen the saluation of  
 our soules, and behold thee, whome  
 we now see by faith as it were in a  
<sup>z</sup> 1. Cor. 13, <sup>z</sup> glasse darklie <sup>z</sup>, in another world, loo-  
 yersc. 12. king vpon thy maiestie face to face in  
 Christ our Sauior, our Lord, and God,  
*Amen.*

#### 4. A praier for the King- dome of God.

<sup>a</sup> 1. The. 2, 12



<sup>b</sup> Mat. 6, 33

**M**erciful, and gracious  
 God, which hast called  
 vs <sup>a</sup> vnto thy kingdome  
 and glorie, and of thy  
 fatherlie and good plea-  
 sure inioined vs this care, that first  
<sup>b</sup> and afore al things we should seeke  
 thy Kingdome, and the righteousnes  
 thereof:

We beseech thee through, and for  
 thy

thy Sonne our Lord, and Sauior Christ his sake, teach our weake mindes, gouerne our wil and harts, that, without inuerting this thine appointed order, we maie first seeke that thou maiest shine within vs, apprehend thy righteousnes by a true and liuelie faith, and be vnited vnto thee our eternal King.

Grant therefore that thy word maie be preached euerie where plainelie and purelie without fraude, and that we maie cast downe al our imaginations, and euerie hie thing that is ex-<sup>c 2. Cor. 10,</sup> verse. 5. alted against thy knowledge, & leade our vnderstanding captiue to the obedience of the word which thou hast deliuered: and obeie the Gospel in al simplicitie of faith, according to the good pleasure of thy wil<sup>d</sup> to the praise<sup>d Ephe. 1, 6.</sup> of the glorie of thy grace.

Assist vs, o our Father, which art in heauen, that both thy word maie be purelie and sincerelie preached, & we therebie, as becommeth the sonnes of God, reformed in our liues.

Giue vs thine holie Spirit, that we maie beleeeue thy word through thy grace, and so leade a godlie and virtuous life in this world, and liue here-  
after

after with thy Sonne in eternal blisse.

Breake thou off, and hinder al the consultations and deuises, both of the diuel, the world, and the flesh, which do neither sanctifie thine holie Name, nor suffer thy kingdome to be brought vnto vs.

Comfort and keepe vs stronglie in thy word, and faith, euen til our liues ende, that so both thy good and gracious wil maie be done in our harts, and they which as yet belceue not thy word, by our good conuersation <sup>e</sup>, maie be wonne to thy Gospel, and glorifie thee our God to the encrease of thy celestial kingdome.

<sup>e</sup> 1. Pet. 3, 12. Make vs meete <sup>f</sup> to be partakers of the inheritance of the Saints in light,  
<sup>1</sup> 3. Thou which hast deliuered vs from the power of darken: s, and translated vs into the kingdome of thy beloued  
<sup>8</sup> Mat. 3, 17. Sonne <sup>8</sup> in whome <sup>h</sup> we haue redemption through his blood, that is the remission of sinnes, that we maie be  
 Matth. 17, 5. grounded and stablished in faith, and  
 Heb. 1, 5. not moued awaie from the hope of  
<sup>h</sup> Col. 1, 24. the Gospel, but maie walke <sup>i</sup> vnblameable, and without fault in thy sight as it becommeth the children of light <sup>k</sup> in  
<sup>23</sup> al godlines and honestie.

And

4. *for the Kingdome of God.*

65

And forasmuch as thy kingdome <sup>1</sup>is <sup>1</sup>Ro. 14, 17.  
not meate nor drinke, neither confi-  
steth in ceremonies, and traditions,  
which are inuented by man, neither  
commeth it with obseruations <sup>m</sup>; nei- <sup>m</sup> Luke. 17.  
ther is it in word <sup>n</sup> but in rightcous- <sup>verse. 20.</sup>  
nes <sup>o</sup>, and peace, and ioie in the holie <sup>n</sup> 1. Cor. 4.  
Ghost, and <sup>p</sup> in power: Grant, <sup>o</sup> eter- <sup>verse. 20.</sup>  
nal God, that wee, being borne anew <sup>o</sup> Ro. 14, 17.  
<sup>q</sup> by thy word and holie Spirit, maie <sup>p</sup> 1. Thes. 1, 3  
attaine the inheritance <sup>r</sup> of eternal <sup>q</sup> 1. Pet. 1, 33  
life, and lifting vp our harts on hie <sup>r</sup> 1. Pet. 1, 14  
<sup>s</sup> where Christ sitteth at thy right <sup>s</sup> Coloss. 3.  
hand, maie set our affections on things <sup>verse. 1, & 2.</sup>  
which are aboue, and not on things on  
the earth.

Therefore be thou present with vs  
in these latter daies of the world, and  
begin thy kingdome in vs; prosper the  
same with thy diuine assistance, that  
we maie be conformable vnto thy  
godlie pleasure, purchasing thy fauor,  
in this world, and afterward in thy  
new kingdome, in the kingdome of  
glorie, where thou God art al in al,  
maie ioisfullie remaine with thee for e-  
uermore.

Grant therefore that we maie be  
<sup>t</sup> poore in spirit, in hart humble, so- <sup>t</sup> Matth. 5,  
rowful in mind for our offences; and <sup>verse. 3, &c.</sup>  
maie <sup>maie</sup> Luke 6, 20.

\* Matth. 5, maie with al. our harts hunger \* and  
 verse, 6, &c. thirst after righteousness. Make vs low-  
 lie and courteous; liberal, and pittiful;  
 pure in hart and peace-makers',  
 likewise in persecutions and troubles  
 patient, that we neither take nor giue  
 offence vnto anie; but maie exercise  
 our selues in the works of charitie, and  
 \* Matt. 25, of mercie, feeding the hungrie \* gi-  
 uing drinke to the thirstie, clothing the  
 \* vers. 35, &c. naked, lodging strangers, comfor-  
 ting the weake, and visiting the imprisoned.  
 \* Esai. 58. 7.  
 Ezech. 18, 7.

Finalie of thine abundant mercie,  
 grant, that in thy last iudgement we  
 maie heare that ioyful, and most com-  
 fortable voice of thy welbeloued Son,  
 \* Matt. 25, saing \*, Come ye blessed of my Fa-  
 ther, inherite the kingdome prepared  
 verse. 34. for you from the foundations of the  
 world. Amen.

## 5. A praier for Magistrates.



\* 1 Tim. 2, 1.

Most mightie G O D,  
 King of al the world,  
 which by thine holie  
 Spirit hast commanded  
 \* that supplications,  
 praiers, intercessions, and giuing of  
 thanks

thanks be made for al men: for Kings  
and for al that are in auctoritie, which  
thou hast placed <sup>b</sup> to be rulers of the  
earth according to thy good wisdom,  
and set in gouernement at thy good  
pleasure. For thou exaltest some vnto  
the top of honor <sup>c</sup> and protectest their  
dignitie (thou callest not downe the  
mightie which art mightie thy selfe)  
and placest Kings in their throne. For  
al power <sup>d</sup> is from thee.

<sup>a</sup> Tim. 2, 2.

<sup>b</sup> Eccl. 10, 4.

<sup>c</sup> Job. 36, 7.

<sup>d</sup> Rom. 13, 1.

Wisdo. 6, 3.

We beseech thee therefore euen  
with deepe sighs of hart, o Lord of  
Lords, that forgiuing our sinnes thou  
wouldest giue good Rulers; and also  
maintaine their auctoritie. For among  
men there is no place for Lawe and iu-  
stice, where the Rulers and Princes  
whome thou hast appointed are not  
feared.

Vphold al the states, and gouernors  
of this realme; and protect them from  
destruction in these greuous calami-  
ties, and miserable disorder of these  
latter daies.

Especiallye preserue our Noble  
Queene, and hir Godlie Counsaile:  
grant them a long, healthful, and good  
life, that they may deuoutlie serue  
thee, and iustlie doo their office.

Lighten

Lighten their minds with the knowledge of thy sacred word, that they may  
 \*Psal. 2. 10. deale wiselie <sup>e</sup> and be learned which  
 11. iudge the earth; seruing thee in feare,  
 and reioicing in trembling.

Let them embrace discipline, and  
 12. kisse the Sonne the Sauor of the  
 world: least happilie he be angrie, and  
 they perish in the waie.

Blesse them, O God, that they maie  
 13. alwaies hope in thee, <sup>f</sup> nourish thy  
 ministers, giue reliefe vnto thy Go-  
 14. spel; and open their gates <sup>g</sup> that the  
 King of glorie maie come in, the  
 8. Lord of power, which is mightie in  
 battel.

Giue them a care of godlines, that  
 they maie giue their goods to the erec-  
 ting and cherishing of the Church;  
 and shew themselues Patrones and de-  
 fenders of the same.

Make them diligent in rooting out  
 superstition, and in promoting thy  
 kingdome; in maintaining the puritie  
 of doctrine, in remoouing all offences;  
 and finallie in wiping awaie all filthi-  
 nes, which both defile thy religion, and  
 deface thy glorie: that the commers  
 after vs haue none occasion of trans-  
 gressing.

Blesse



Blesse them with sober counsaile,  
wisedome, industrie, and <sup>h</sup> courage of <sup>h</sup> Exo. 18, 28  
minde.

Giue them good successe in al their  
enterprises, and prosper their dooings.

Let them consider that they are pla-  
ced to defend the good and innocent;  
and with seuerer panishment <sup>i</sup> to cor- <sup>i</sup> Rom. 13, 4  
rect the wicked and rebellious: so shal  
wickednes <sup>h</sup> be taken from among vs, <sup>h</sup> Deu. 13, 11  
and the publike state remaine in safe- <sup>Deut. 17, 13</sup>  
tie, to the preseruacion of mankind, and  
continuance both of common and  
Christian peace, to the glorie of thy  
sacred Maestie, and the commoditie  
of their subiects; to the rooting out of  
ignorance and error; and to the fur-  
therance of good artes, honest trades,  
and liberal studies.

And forasmuch <sup>h</sup> as the hartes of <sup>i</sup> Prou. 21, 2  
Kings, Queenes, and of al men are  
in thine handes, so that thou canst  
turne them at thy pleasure, wee be-  
seech thee, Almighty and merciful  
God, that it woulde please thee to  
turne from crueltie to clemencie the  
minds of al Tyrants and vnmerciful  
Princes, that they moue not war a-  
gainst thee rashlie, whereby the course  
of thy diuine word may be hindered;  
world-

worldlie substance wickedlie consumed; and their subiects polled vnreasonable and deuoured.

But giue vnto al auctoritie quiet harts, desirous of christian concord, that they maie remember they are the ministers of God to maintaine his glorie, and to keepe their people from iniurie and oppression; and beare the sword <sup>m</sup> to take vengeance on them which doo euil on the behalfe of God. For they rule not for their owne cause, but for the publike welfare; neither maie they doo what they list, but are bound to seeke the profit of their subiects, and to set forth the glorie of God.

Let them not therefore abuse their auctoritie and power; but grant them grace to remember continualie that they are mortal men, whose Lord is in heauen, which respecteth no person <sup>n</sup>; & afore whose iudgement seate <sup>o</sup> they must al appeare, and giue an account vnto thee the true and righteous God, iudge both of the quicke and dead, which raignest and rulest for euermore,

*Amen,*

A

■ Rom. 13.  
verse. 4.

■ Ephes 6,9

• Psal. 9,7.

2. Cor. 5,10

Rom. 14,10.

Wisd. 6,5.

## 6. A praier for Subiects.



Most merciful God, at  
thy beck doo al things  
bow, both in heauen,  
and in earth; at thy  
voice doo both winde

<sup>a</sup> and seas obeie, confessing thy Ma-  
iestie.

<sup>a</sup> Mar. 1, 26.

Euerie knee <sup>b</sup> boweth vnto thee  
both of things in heauen, and things in  
earth, and things vnder the earth:  
meere it is also that we obeie <sup>c</sup> thee,  
which hast commanded al Subiects, to  
giue due obedience <sup>c</sup> and reuerence  
vnto their lawful Magistrates, which  
subiection thou hast inioined vnto vs  
not onelie to auoid punishment, but es-  
pecialie to keepe and reteine a good  
conscience.

<sup>b</sup> Phil. 2, 10

Rom. 14, 11.

Esai. 45, 23.

<sup>c</sup> Rom. 13, 2

1. Pet. 2, 13.

For al auctoritie is ordeined by  
thee <sup>d</sup>, that the world euerie where  
maie be godlie and quietlie gouerned.  
For much more safelie doo we liue vn-  
der lawes and iudgement, than if eue-  
rie man had the bridle at wil to roaue  
as he list.

<sup>d</sup> Rom. 13, 2

We beseech thee therefore, o eter-  
nal God, that first of al in euerie thing,  
and

and in al things, we maie obeie thee  
 1. Tim. 1, 17 our most high and mightie God, king  
 of the whole world before anie crea-  
 ture, and that in true faith and godlie  
 feare.

Ephes. 6, 3 Next <sup>f</sup> that al Subiects, and priuate  
 persons with al singlenes of harr, in al  
 things, which are not contrarie to thy  
 word, maie obeie their publike Magi-  
 strate hauing power and auctoritie ou-  
 2. Pet. 2, 13 uer them; and submit themselues <sup>s</sup> to  
 14 euerie ciuil ordinance, for thy sake, not  
 to the king onelie as to the chiefe, but  
 to other inferior officers sent from  
 him, for the punishment of euil doers,  
 and for the praise of the good. Let them  
 alwaies remember that this subiection  
 and obedience thou requirest to be  
 shoven as to thine owne ordinance,  
 whereby the safetie of mankinde is  
 maintained.

Wherefore bend thou our harts,  
 and guide them, that we enuie not the  
 honor due to our Superiors; neither  
 obraie, nor backbite them, but rather,  
 honoring them most dutifullie, maie  
 1. Tim. 3, 1 both praie <sup>h</sup> for them, and praie with  
 willing mindes whatsoeuer by the ci-  
 uil law, and by nature we are bound to  
 doo.

Be

Be it far from vs, O almighty God,  
that any of vs should despise, raile<sup>i</sup> or <sup>i Exo. 22, 28</sup>  
in his hart with euil vnto his Prince, <sup>Actes. 23, 5.</sup>  
or Superiors.

For thou hast vouchsafed them the  
title of gods<sup>k</sup> in the holy Scriptures: <sup>k Psal. 82, 6.</sup>  
because they rule in thy steed here  
on the earth.

Hence it is, that whosoever resist  
their Superiors<sup>l</sup>, and forsake the yoke <sup>l Rom. 13, 2.</sup>  
of obedience, are said to resist thine  
ordinance, and shal receiue to them-  
selues iudgement, running into the  
foule crime of treason against thy sa-  
cred person; and staining their con-  
science with the filthie spot of obsti-  
nacie and disobedience, giuing an  
occasion vnto the wicked to slander  
thy Gospel.

Grant also that inferiors, & subiects  
be not burdened with ouer great and  
new exactions, vnlawful paiments, &  
intollerable tributes, neither oppres-  
sed with greeuous seruitude, or pilled  
by any other violence, or tyrannie.

And if in anie place Lions and  
woolues shew their crueltie towarde  
thy seruants, their godlie Subiectes,  
plucking their skinner<sup>m</sup> from them, <sup>m Mica. 3, 2.</sup>  
breaking their bones, and deuouring  
F.1. thy

thy people none otherwise than if  
 \*Psal. 14, 4. they shoulde eate bread<sup>n</sup>, giue pati-  
 ence vnto thine afflicted members,  
 • 1. Pet. 1, 7. that they may quietlie sustaine their  
 Wisd. 3, 5. miserable seruitude, as a crosse sent  
 Deut. 8, 2. from thee o for a trial of their faith  
 Eccles. 2, 5. and patience.  
 Prou. 17, 3.

Aide vs with thy comfort, whereby  
 we may with patient minds suffer the  
 troubles which in this last and doting  
 age of this world more and more en-  
 crease; remembring that thou God,  
 P Psal. 9, 7. hast prepared thy throne P in iudge-  
 ment to iudge the world in equitie,  
 8. and thy people with righteousnes; to  
 be a refuge for the poore, and an hel-  
 9. per in due time, euen in affliction. For  
 q Psal. 9, 18. q the poore shal not alwaie be forgot-  
 ten: the hope of the afflicted shal not  
 perish for euer.

Wherefore listen thou vnto the  
 praier & sighes of thy seruants which  
 crie vnto thee, and aide them as thou  
 didst the children of Israël, whose mi-  
 serie, calamitie, and bondage thou  
 didst behold, r deliuering them from  
 r Exod. 3, 7. the greeuous seruitude of Egypt; and  
 8. bringing them out of the yron for-  
 nace f of Pharaο, through thy migh-  
 t Deu. 4, 20. tie and stretched out arme.

Keepe

7. *against the enemies of Gods truth.*

75

Keepe vs also from vngodlie and idolatrous Magistrates, that we be not vnder the yoke, & gouernement of Infidels and Ethnikes, which wil be vnto vs and our posteritie in steed of thornes and pricks<sup>t</sup> offering continual occasions of Apostasie, and reuolting from true religion.

<sup>t</sup> Iosua. 23, verse. 13.

Suffer not the rod of the wicked<sup>u</sup> to rest vpon the lot of the righteous, least the righteous put foorth their hand vnto wickednes.

<sup>u</sup> Psa. 125, 3.

Breake in peeces the scepters of the wicked: & <sup>x</sup> deliuer vs from the yoke of sinne, that we offer not our members as instruments of vnrighteousnes, and that wickednes raigne not in our mortal bodies to the suppressing of the soule and bodie, which liuest and raignest in al eternitie, *Amen.*

<sup>x</sup> Rom. 6, 12

7. **A praier against the**  
*enemies of Gods truth.*



GOD most hie, whose dwelling is aboue the cloudes, and rulest al things both in heauen and earth; <sup>a</sup> Why doe the Heathen rage, & the people ima-

<sup>a</sup> Psal. 2. 1.

2.

gine



Pſalm. 2, 2. gine vaine things ? The Kings of the earth ſtand vp, and the Princes are aſſembled together againſt the Lord, and againſt his annointed.

b Pſal. 3, 1. O Lord b how are they increaſed which trouble thy Church ? manie riſe vp againſt thy Worde to ouerthrow and roote it out, and in place thereof woulde bring in and confirme moſt blaſphemous Idolatrie.

c Pſal. 2, 2. They take wicked counſaile c, and deuſe diueliſh ſnares to baniſh out of this world the true profeſſors of thy religion ; they imagine deceit to deſtroie the godlie of the earth.

d Pſal. 7, 14. Behold, d they trauel with wickednes, for they haue e conceaued miſchiefe: but deſtroy thou, O Lord, ſuch fruite of theirs. They ſit in the darke with their garrifons like a Lion. Their

e Pſal. 10, 8. eies f are bent againſt the poore.

9. They lie in waite ſecretlie euen as a Pſalme. 7, 2. Lion in his denne ; to teare and kil they are readie. For with ſtretched out throte, and open mouth they prepare themſelues to deuour vs.

g Pſal. 5, 9. Their throte g is an open ſepulchre, Rom. 3, 13. and they flatter with their tongues ; iudge them, O God, let them fal from

h Pſal. 5, 10. their counſailes h, caſt them out according

7. *against the enemies of Gods truth.*

77

According to the multitude of their iniquities, because they haue rebelled against thee, O Lord.

Deliver vs not into their handes. For the vngodlie hath saide in his hart i, God hath forgotten, he turneth awaie his face, and wil neuer see.

<sup>1</sup>Psal. 10, 11.

Wherefore arise, Lord, lift vp thine hand, and forget not the poore.

12.

Arise <sup>k</sup> O Lorde in thy wrath, and lift vp thy selfe against the rage of thine enemies.

<sup>k</sup> Psal. 7, 6.

Vp <sup>l</sup> why sleepest thou, O Lorde? Awake and be not far of for euer.

<sup>l</sup> Psal. 44, 23.

24.

Wherefore hidest thou thy face?

Wilt thou <sup>m</sup> forget our miserie and affliction? Helpe, and redeeme vs for thy Name sake, least the enimie saie, I haue preuailed against them.

<sup>m</sup> Psal. 13, 1.

4.

Deliver vs, O Lord, from the hand of strangers <sup>n</sup> whose mouth talketh vanitie; and their right hande is a right hand of falsehood; their doctrine is paine and griefe. For <sup>o</sup> they haue left of to vnderstand and to do good; neither doe they regard the workes of thine hands: therefore destroye and ouerthrow them, so that they neuer be able to arise againe.

<sup>n</sup> Psal. 144, 11.

<sup>o</sup> Psal. 36, 3.

O Gqd of Sabbaoth, fight thou  
 P Psal. 35, 1. against them p that fight against vs;  
 2. laie hand vpon thy shield and buck-  
 ler, and stand vp for our helpe; bring  
 3. out also the speare, and encounter  
 with them which persecute vs, that  
 we may knowe thy saluation on the  
 earth.

Giue the victorie ouer thine eni-  
 mies vnto our magistrates, captaines,  
 and conductors of thy people.

q Ps. 144, 1. Blessed be the Lord q our strength  
 which teacheth the handes of our  
 soldiors to fight; and their fingers to  
 2. war. For thou art our aide, and the  
 defence in whom we trust; thou de-  
 stroiest al our enimies.

r 1. Mach. 3, For r the victorie commeth from  
 verse. 19. heauen, and is not gotten by the mul-  
 2. Chr. 20, 6. titude of an host.

s Psal. 33, 16. The King is not saued s by the mul-  
 titude of warriors; neither is the  
 mightie man deliuered by his great  
 17. strength. An horse is a vaine thing;  
 and shal not deliuer any by his migh-  
 tie bones.

t Iudit. 9, 11. But t thine, O Lord, is the power.  
 Iudges. 7, 2.

u 2. Chro. 14 Thou canst aswel saue by a few u as  
 verse. 11. by manie.

x 2. Chr. 16, 8. Saluatiō belongeth vnto the Lord x,  
 x Psal. 3, 8. and

7. *against the enemies of Gods truth.* 79  
and thy blessing is vpon thy people.

Wherefore y breake thou the arme <sup>7 Psal. 10, 15.</sup>  
of the vngodly; weaken their stréngth;  
bring al their counsailes to naught;  
destroie them which trust in their  
multitudes, <sup>2 Iudit. 9, 7.</sup> and in their chariots,  
and in their speares, shields, and ar-  
rowes. For thou art our God which  
breakest the battailes; the Lorde is  
thy Name.

Lift vp thine arme as thou didst 8.  
in the beginning, and breake their  
strength with thy power. Ouerthrow  
their force in thy displeasure, which  
vowe to violate thy sanctuarie, and to  
pollute the Tabernacle of thy most  
glorious Name. Grant Lord that with 9.  
their owne sword their pride may be  
cut of.

Let them al be confounded <sup>a Psal. 6, 10.</sup> which  
hate thee; let them <sup>b Psal. 35, 4</sup> be brought to  
shame which deale wickedlie.

Let them be as chaffe <sup>c Psalm 1, 4.</sup> before the  
wind, & let thine Angel scatter them.  
Let the enemies of thy Church blush  
and be trobled greatlie; let them be  
turned back and brought to speedie  
confusion, that thy Name be not  
blasphemed among the  
Gentiles, Amen.

## 8. Euening praier, on Mondaie.



<sup>a</sup> Ps. 104, 19.

Almighty, and merciful God, thou hast made the moone for certaine seasons <sup>a</sup>; the Sun, which thou hast created, know-

20. eth his going downe; Thou makest darknes, and it is night, wherein men betake them to rest, cease from their worke, and recreate their wearied members through sleepe. Thou art  
<sup>b</sup> Esai. 45, 7. the God <sup>b</sup> forming light, and creating darknes.

Therefore in the euening we wil praise thee, and going to bed wil giue thee thanks, because thou hast kept vs this daie of thine onelie mercie without any merit of ours from al danger and hurt.

When we are in troble we cal vpon thee, and in the euening wil we remember thy mercie and truth, which thou hast shewed vnto vs abundantlie.

<sup>c</sup> Ps. 119, 148

Our eies preuent <sup>c</sup> the night watches to meditate vpon thy wonderful things; & our studies shal be alwaies of the excellencie of thy name.

For

8. *Euening praier.*

81

For <sup>d</sup> thou hast sent from heauen <sup>d</sup> Psal. 57. 3.  
and deliuered vs ; and hast brought  
them to shame that troade vpon vs.  
O God, thou hast sent thy mercie and  
truth, and taken our soules from the  
mids of them which compassed vs  
about.

4.

Therefore <sup>e</sup> we wil sacrifice free lie <sup>e</sup> Psal. 54, 6.  
vnto thee, and praise thy most glori-  
ous Name. For thou hast deliuered  
vs from al troble, and our eies haue  
seene our desire vpon our enemies.

7.

O Lord, God of our saluation <sup>f</sup>, daie <sup>f</sup> Psal. 88, 1.  
and night doe we crie before thee;  
when our eies are trobled through  
griefe and bitternes of our soules, we  
poure out our teares before thee, and  
in this place wee humblie beseech  
thee, couer and put out al our offen-  
ces <sup>g</sup>; that as the Sunne of this daie <sup>g</sup> Psal. 32, 1.  
is now downe and hidden : so thou  
wouldest also hide al our iniquities,  
and drowne al our offences <sup>h</sup> in the <sup>h</sup> Mica. 7, 19  
bottom of the sea, that they neuer be  
seene with eies, nor come forth into  
iudgement.

2.

O our God, we blush, and are asha-  
med to lift vp our eies vnto thee <sup>i</sup>. <sup>i</sup> Luk. 18, 13  
For we are not worthie to lift vp our  
eies vnto heauen, because <sup>k</sup> our sins <sup>k</sup> Psal. 40, 12  
are

are mo than the heares of our head.  
Our offences haue taken such hold  
on vs that we are ynable to looke vp.

<sup>1</sup>Dan. 9, 5. We haue sinned, O Lord, we haue  
sinned<sup>l</sup> and haue committed iniqui-  
tie, yea, we haue rebelled, and depar-  
ted from thy precepts, and from thy  
iudgements;

6. We haue not obeied thy seruants  
which spake in thy Name to our  
Kings, to our Princes, and to our Fa-  
thers, & to al the people of the land.

7. O Lorde, righteousnes belongeth  
vnto thee; but vnto vs open shame,  
and confusion.

<sup>m</sup>Tob. 3, 2. O Lorde <sup>m</sup>thou art iust, and al thy  
works, and al thy waies are mercie  
and truth; thou iudget truelie and  
3. rightlie for euer. Remember vs, and  
looke vpon vs according to the mul-  
titude of thy mercies, neither punish  
vs for our sinnes, nor remember our  
offences, nor our forefathers, which  
haue not obeied thy cōmandements.

<sup>n</sup>Psal, 6, 6. We faint<sup>n</sup> in our mourning, we wil  
cause our bed to swim, and water our  
7. couth with teares. Our eies be tro-  
bled through the grieve of our wic-  
kednes, and our faces be withered.

• Psal 84, 8. O Lorde, God of hosts, <sup>o</sup>heare our  
praier;



praier; O God our protector behold *Pfal. 84, 9.*  
and looke vpon the face of Christ  
thine onelie begotten Sonne making  
intercession for vs P, and winke at our *P 1. Tim, 2, 5*  
offences.

Hide thy face from our sinnes q and *9 Psal. 51, 9.*  
blot out al our iniquities. Create in  
vs cleane harts, O God, and renue *10.*  
right spirits within vs. Cast vs not  
awaie from thy presence, and take *11.*  
not thine holie spirit from vs. Restore  
to vs the ioie of thy saluation, and *12.*  
stablish vs with thy free Spirit, that  
we may doe al things according to  
thy wil, and serue thee euermore  
with a willing mind.

O Christ King of glorie, we beseech  
thee blessed Lorde, defende vs this  
night; let our rest be in thee, grant vs  
thy grace, that neither much sleepe  
ouerwhelme vs, nor Satan inuade vs;  
nor the flesh betraie vs vnto him and  
make vs giltie in thy sight.

Let our eies sleepe, but let our harts  
wake, and cause thy right hande to  
protect such as trust in thee.

O Lorde, lighten our eies, that we  
sleepe not in death, that Satan hurt  
vs not, and our enimie saie, *r Psal. 13, 4.*  
I haue preuailed against them.

Watch

Watch ouer vs, O eternal Sauior,  
least the subtil tempter ouertake vs,  
f Jerem. 51, and we sleepe a perpetual sleepe f, &  
ve. 39, & 57. wake no more. For thou art made  
our euerlasting helper.

Keep vs as the apple of thine eie,  
t Psal. 17, 8. t hide vs vnder the shadowe of thy  
wings, O Lorde, that neither ouglie  
visions, nor horrible dreames, nor  
u Wild. 17, 4 sightes and monstrous apparitions u  
trouble vs in the darke.

In thy name, O sweete Iesu wil we  
x Psal. 132, 3. go to bed x, & giue sleepe to our eies,  
4. and slomber to our eie lids, compasse  
vs about, and raise vs againe to the  
ioiful sight of to morow light ; and  
after this miserable life bring vs to  
the beholding of eternal happines,  
y Psal 36, 9. that in thy light y we may see light,  
and euermore praise thee  
raigning worldes  
without end,  
*Amen.*



1. On Tuesdaie, Mor-  
*ning praier.*

81



Almightie, enerli-  
uing, true, & merci-  
ful God, eternal Fa-  
ther of our Lord Je-  
su Christ, which to-  
gether <sup>a</sup> with thy

<sup>a</sup> Ephe. 3, 9.

Sonne and the holie Ghost hast cre-  
ated the frame of this world with al  
things therein contained, and preser-  
uest the same as yet according to thy  
free pleasure.

Al creatures without ceassing e-  
uermore should extol & praise thee,  
and that doe euen the very fowles of  
the aire <sup>b</sup> which earelie in the mor-  
ning among the thick branches of  
trees, and from the mids of rocks, gi-  
uing out their sound, & flieng about  
in the aire with most pleasant tunes  
doe magnifie thee the eternal God,  
Lord, and Creator of al things.

<sup>b</sup> Wis. 17, 17.  
Psal. 104, 12

And therefore we men also earelie  
in the morning should praise thee for  
thy benefits, and euermore extol thy  
mercie with diuine commendations.

Thou hast preserued vs this night  
passed, and from our cradles to this  
present

present houre hast thou kept vs safe.

Thou hast caused vs to come from sleepe and darknes vnto the light of this daie: and from our beds through thy benignitie we doe arise in safetic.

Hadst not thou, O Lorde, bin present with vs, and watched vs, the insatiable crueltie of Satan had deuoured vs. Hadst not thou kept our houses and vs <sup>c</sup> the keeper of the Citie had watched in vaine.

<sup>c</sup> Psa. 127, 1.

If the Lord had not bin on our side  
<sup>d</sup> Psa. 124, 1. d when men rose vp against vs, they  
 3. had then swallowed vs vp quicke,  
 when their wrath was kindled against  
 4. vs: then had the waters (of troble)  
 drowned vs, and the streame (of mi-  
 5. series) had gone ouer our soules; yea  
 the swelling and merciles waters had  
 6. gone ouer our soules. Blessed be the  
 Lorde which hath not giuen vs a  
 7. praie for their teeth. Our soules are  
 escaped, euen as a bird out of <sup>y</sup> snare  
 of the foulers, the snare is broken, &  
 8. we are deliuered. Our helpe is in the  
 Name of the Lord which hath made  
 both heauen and earth.

Now harken therefore vnto our  
<sup>e</sup> Psal. 5, 2. words, O Lorde, <sup>e</sup> marke our crie, vn-  
 derstand the voice of our praier, our  
 King

King & our God. For vnto thee, Lord Psal. 57, 3.  
we wil praie, heare our voice in the  
morning.

Earelie wil we stand before thee,  
and behold thy fortitude and Maie-  
stie, looking for thine assistance with  
a woonderful desire.

O God and gouernor, raise vs vp  
earelie f, earelie we saie lift vp our f Esai. 50, 4.  
eares to the hearing of thee our in-  
structor.

Open thou our eares g that we re- g Prou. 2, 2.  
bel not against thee, neither yet go  
backward; but let thy voice sound in  
our eares: make them obedient vnto  
thee h that we be not obstinate like h Psal. 40, 6.  
the serpent, neither hardened like  
the deafe adder i which stoppeth his i Psal. 58, 4.  
eares: but let them be open k to heare k Esai. 8, 20.  
thy Lawes and testimonies: and har-  
ken alwaies vnto the crie of the  
popre l; that the morning light may l Pro. 21, 13.  
rise vnto vs, & our light breake foorth  
as the daie, and our health spring vp  
sodeinlie.

Againe, m shut vp our eares, hedge m Eccle. 28,  
them in with thornes, and put bars verse. 24.  
vpon them, that they neither admit  
nor allowe false doctrine, and that  
they turne not n from the truth to fa- n 2. Tim. 4,  
bles, verse. 4.

bles, and other follies.

But thou, O our God and Creator,  
 • Psa. 94, 9. which didst plant the eare<sup>o</sup> and hea-  
 rest al things, make the same with a  
 willing and readie minde to obeie  
 thee our maker and Redeemer.

Heare vs, Lord, for thy louing kind-  
 P Psa. 69, 16 nes is good P turne vnto vs accor-  
 ding to the multitude of thy tender  
 q Lam. 3, 56 mercies: and q stop not thine eare  
 from our sighing and from our crie.

Incline thine eare<sup>r</sup>, O Lorde, and  
 heare vs, for we are poore & needie.  
 Haue mercie on vs, O Lord, because  
 we crie vnto thee al the daie long.

Let vs heare thy louing kindnes  
 f in the morning, which is better than  
 al riches, yea, than life it selfe; make  
 f Psa. 143, 8. vs to heare ioie<sup>t</sup> and gladnes, that  
 the bones which thou hast broken  
 may reioice.

We beseech thee, O eternal God,  
 by the incarnation and natiuitie of  
 thy Sonne Iesu Christ, that through  
 thy worde entering into our eares, &  
 mindes, thou wilt transforme vs into  
 new men, that we maie be borne of  
 thee, and as new borne babes<sup>u</sup> desire  
 that milke not of bodie, but of the  
 minde which knowes no deceit:  
 where-

2. *for our Sanctification.*

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whereby we may growe, and tast how  
 sweete thy promise is vnto the god-  
 lie; which embrace the same through  
 faith: and that laieng aside al mali-  
 tiouſnes, and guile, and al dissimula-  
 tion and enuie, we may walke as chil-  
 dren, <sup>x</sup> but in vnderstanding may be  
 perfect.

1. Pet. 2, 3.

1.

<sup>x</sup> 1. Cor. 14,  
 verse. 20.  
 Marth. 18, 3.

And being thus regenerated, keepe  
 vs, O eternal God, both this day and  
 at al times from euil tydings y that  
 our eares heare no rumors of wars,  
 nor be terrified by any greuous  
 chance.

7 Psal. 112, 7.

Fil vs in this houre with thy fauor,  
 that al this daie reioicing together,  
 we may delight in thy praises, throgh  
 our Lorde Iesus Christ which liueth  
 & raigneth with thee for euermore,  
*Amen.*

2. A thankesgiuing vnto  
*God for our Sanctification.*



G O D the holie Ghost  
 which proceedest <sup>a</sup> frō <sup>a</sup> Ioh. 15, 26  
 the Father and the  
 Sonne, and with them  
 art worshipped & glo-  
 rified in the vnitie <sup>b</sup> of the true and <sup>b</sup> 1. Ioh. 5, 7  
 eternal



eternal Deitie, and art also the substantial amitie betweene the Father and the Sonne :

We worship thee, we praise & glorifie thee, and with our whole hart we thanke thee for al thy benefits: especiallie for calling vs by the voice  
 e 2. Timo. 1, of the Gospel c vnto the Christian  
 verse. 7, & c. congregation ; for illuminating vs  
 with thy gifts ; for sanctifieng vs with  
 a stedfast faith, and for keeping vs h-  
 therto in the same. For by the water  
 of holy baptisme poured into vs, thou  
 doest continuallie worke in vs rege-  
 d Titus. 3, 5. neration d & renuing of the inwarde  
 man.

Harken we beseech thee, vnto our  
 supplication, and teach vs miserable  
 men, which by the proper strength of  
 our only reason e can by no meanes  
 e Phil. 2, 13. trust in, or approch to Christ our  
 Lorde and Sauour, teach vs, O our  
 God, what thy pleasure is, and leade  
 f Ioh. 16, 13. vs f into al truth. For g without thine  
 g 1. Cor. 12, assistance none can saie that Iesus is  
 verse. 3. the Lord.

O blessed light, fil the inward parts  
 of thy faithful ; without thy grace no-  
 thing is within man, which is not  
 hurtful.

Wash

Wash that is filthie ; water that is drie ; heale that is wounded ; bow the obstinate ; cherish the frozen ; and reclame them which wander.

Giue to thy faithful trusting in thee, the reward of wel doing; the entrance into happines, & euerlasting comfort.

Thou in thy giftes <sup>b</sup> seuenfold, <sup>b</sup> Esai. 11, 2. which art the Spirit of the Lorde, the spirit of wisdom & vnderstanding, the spirit of counsel and strength; the spirit of knowledge, and of the feare of the Lord: inspire into vs through the preaching of the Gospel, thine heauenlie wisdom about thine essence and diuine pleasure, which is hid from the world.

Grant that we may know the Father and the Sonne by thee, and may alwaies beleue that thou art the spirit of them both : and so worship one God in trinitie, & the trinitie in vnitie : whose wil is, that not one should perish <sup>i</sup> but be conuerted and liue ; & <sup>k</sup> that as many as beleue in <sup>y</sup> Sonne should haue euerlasting life. For <sup>l</sup> the Father sent the Sonne not to condemne the world : but that the world through him might be saued.

<sup>i</sup> Eze. 33, 11.

Ezech. 3, 21.

<sup>k</sup> Ioh. 6, 40.

<sup>l</sup> Ioh. 3, 17.

Iohn. 9, 39.

Iohn. 12, 47

O Lightener of the minde, poure vpon

vpon vs thy new light, and purge the horrible darknes of our minds, so that  
<sup>m</sup> Matt. 5, 8. we may see & know our chief Father,  
<sup>P</sup> sal. 24, 4. whom <sup>m</sup> pure eies onlie doe behold.  
<sup>n</sup> Iohn. 15, O thou heauenlie comforter <sup>n</sup>  
 verse. 26. giue vnto vs a testimonie; and grant  
<sup>I</sup>ohn. 14, 26. vnto our minds a token of the cer-  
 taintie of our beliefe, so that wee  
 doubt not, neither wauer about thy  
 diuine goodnes toward vs.

Make our harts quiet and secure,  
 that with a full trust and confidence  
<sup>o</sup> Heb. 4, 16. o wee may approach to the throne of  
<sup>p</sup> Galat. 4, 5. thine heauenlie grace, receiuing <sup>p</sup> by  
 adoption the right of children; & in-  
 flamed with spiritual ioy in al bold-  
 nes and libertie <sup>q</sup> may crie, Abba Fa-  
 ther.

Thou which art the earnest <sup>r</sup> of  
<sup>r</sup> Ephes. 1, our inheritance to the redemption of  
<sup>ve.</sup> 13, & 14. the promise, and art effectually by thy  
<sup>2.</sup> Cor. 5, 5. worde and Sacraments; signe our  
<sup>r</sup> 2. Cor. 1, 22 harts with the seale <sup>s</sup> of thy promise,  
<sup>E</sup>phes. 4, 3. whereby we may haue the same, and  
 retaine it surelie in our harts, through  
 thy deede.

Thou most faithfull Aduocate <sup>t</sup>  
<sup>e</sup> Iohn. 16, 7. strengthen vs against al the assaults  
 and tentations of Satan: so that we  
 may neuer doubt of thy diuine proui-  
 dence

dence & predestination, whereby we are chosen and called in Christ vnto euerlasting life, and neuer, being stroken with a seruile feare, and oppressed with dreadfull doubtings, may in a rage flie and forsake our God.

O surpassing comforter, leaue vs not destitute of thine aide, & patronage, but vouchsafe euermore to be present with vs in our crosses & troubles; least otherwise we faint. But rather make vs to reioice in tribulations, knowing <sup>u</sup> that a crowne of life is laide vp for such as loue him.

<sup>u</sup> Iam. 1, 2.  
12.

O thou teacher of men instruct vs how, and what we ought to praie for <sup>x</sup> according to thy wil, that we may be heard <sup>y</sup> and make thou intercession for vs, with sighes that cannot be expressed.

<sup>x</sup> Rom. 8, 26.  
<sup>y</sup> 1. Ioh. 5, 14.

O thou clenfer of the hart, giue vnto vs the simplicitie of minde without gal and bitternes, which descendedst <sup>z</sup> in Iordan vpon our Lorde and Sauior Christ in the likenes of a doue <sup>a</sup> that we may be voide of <sup>b</sup> bitter enuie, and contention in our harts; and haue no roote <sup>c</sup> among vs, that bringeth forth gal & wormewood.

<sup>z</sup> Matt. 3, 16.  
Mark. 1, 10.  
<sup>a</sup> Luk. 3, 22.  
<sup>b</sup> Iam. 3, 14.  
<sup>c</sup> Deut. 29, verse. 18.  
Actes. 8, 23.

O thou substantial flame proceeding from the breast of the Father and his eternal Sonne, lighten our harts with the fire of chaste and burning loue: thou which appeeredst at the feast of Pentecost vnto the Apostles in clouen tongues d like fire; see vnto our coldnes, and comfort vs with thy quickening heate and breathings, that wee maye receiue thy chrisme e and annointment.

d Acts. 2, 3.  
e 1. Iohn. 2, verse. 20.  
27.

f 1. Cor. 3, 16  
1. Cor. 6, 19.

O thou ghest of the soule, make thee a mansion place within the secret parts of our harts; that we may be an house for thy diuinitie f which may dwel perpetuallie in our members, & neuer depart from vs, through our Lord and Sauior Christ, Amen.

### 3. A praier for a stedfast hope.

a 2. Cor. 1, 3.  
Ephes. 1, 3.

b 1. Pet 1, 3.



Blessed be God a euen the Father of our Lord Iesus Christ which according to his abundant mercie b hath begotten vs againe vnto a liuelie hope by the resurrection of his Sonne from the dead to an inheritance immortal,

tal, and vndefiled, and that vadeth not awaie, reſerued in heauen for ſuch as belecue on him, through the confeſſion of the truth, which is according to godlines <sup>c</sup> vnder the hope of eternal life, which God, <sup>d</sup> that cannot lie, hath promiſed, before the worlde began.

<sup>c</sup> Titus. 1, 1.  
<sup>d</sup> Nom. 23,  
verſe, 19.

For <sup>e</sup> we are ſaued by hope. But hope that is ſene is no hope. For how can a man hope for that which he ſeeth? But if we hope for that we ſee not, we do with patience abide for it.

<sup>e</sup> Rom. 8, 24

25.

For ſuch is the wil of Almightye God, that we ſhal not haue ſaluation as long as we are here in this world, but onelie in hope, nourishing the ſame as it were claped in our armes: but then we ſhal perceiue the ſame in deede, when we depart from hence one daie.

For hope is the vnſeparable companion of Faith. For how can that be hoped for, which is not beleueed? And this hope depending vpon the promiſe of God is ſo certaine, as if the thing it ſelfe were preſent. For God which hath promiſed to vs ſaluation, is truth <sup>f</sup>; and can neither deceaue, nor be deceaued.

<sup>f</sup> Iohn. 14,  
ve. 6, 16, 26.

Where-

Wherefore wee beseech thee, O  
 g Rom. 15, eternal Father, autor g of hope and  
 verse. 13. comfort, fil vs with al ioie and peace  
 in beleeuing, that we may abound in  
 hope, through the power of the holie  
 h Rom. 4, 18 Ghost, and about hope h in hope be-  
 leeuing may neuer doubt of thy pro-  
 mises, but in a sure confidence of hart  
 applie to our selues the remission of  
 sinnes, and verilie beleeue that wee  
 please thee through Christ, looking  
 in a certaine & strong hope, through  
 sufferance for the saluation of our  
 soules in the life to come.

And albeit the helpes of our happi-  
 nes appeare not in this world, yet let  
 vs retaine a stedfast hope among al  
 the terrors and feares of conscience;  
 and neuer suffer the same to be taken  
 from vs by any snares of Satan; but  
 i Titus. 2, 13 expecting i that blessed appearing of  
 the glorie of the mightie God, and of  
 our Sauior Christ, which hath given  
 himselfe for vs, alwaies fasten the  
 same vpon the good thinges absent  
 and to come.

O thou onelie begotten Sonne of  
 k 2. Thef. 2, God which hast loued vs k, and gi-  
 verse. 16. uen vs euerlasting comfort and hope  
 17. through grace, comfort our harts, and  
 establish



establiſh vs in euerie word and good worke; that we ſtick not vncertaine, neither be toſſed betweene hope and feare, but may holde faſt <sup>1</sup> the confidence and the reioicing of hope vnto the end; and that euerie of vs <sup>m</sup> ſhew the ſame diligence to the ſul aſſurance of hope vnto the ende, that we be not ſlothful, but folowers of them, which through faith and patience inherite the promiſes, vntil approching <sup>n</sup> neere vnto thee our eternal God, <sup>n</sup> wee poſſeſſe that verie happines in deede, which we now enioie by faith, and looke for in a certaine and ſtedfaſt hope.

<sup>1</sup> Hebr. 3, 6.<sup>m</sup> Heb. 6, 11.

12.

<sup>n</sup> Heb. 7, 19.

Aſſiſt vs likewiſe, O almightie God, that in al the waues of tentations and troubles of this world, we may patientlie depend vpon thee, looking for corporal deliuerance according to thy wil <sup>o</sup>, and though the ſame come not as we wiſh, but be kept from vs for a ſeaſon: yet let vs neuer doubt of thine aide and diligence, but hope <sup>p</sup> that comming it wil come, & wil not ſtaie.

<sup>o</sup> Matth. 26, verſe. 39.

42.

Mark. 14, 36

<sup>p</sup> Hab. 2, 3.

For thou art faithful and wilt not defraude our deſire; neither ſuffer vs to be fruſtrate; thou art not wont to feede men with a vaine and deceitful

G. I. hope,

hope, but sometime by a litle lingring thou wilt haue our faith and hope to be exercised through long suffering of our warfare.

Augustine.

For when our tribulation is in this world, our hope is touching y<sup>e</sup> world to come. And certainelie we shoulde perish, did not the hope of another worlde comfort vs in the troubles of this present life. And therefore our ioie is not yet perfect, but in hope, which deceiweth no man.

1 Sirac. 2. 11.

Looke backe, O ye sonnes of men, and marke wel: <sup>1</sup> was there euer any confounded, that put his trust in the Lord? Or who hath continued in his feare and was forsaken? or whom did euer God despise, that called vpon him?

1 Psal. 22. 4.

Our Fathers <sup>2</sup> trusted in thee, O Lorde, they trusted in thee, and thou hast deliuered them: they called vpon thee, and were saued; they hoped in thee, and were not confounded. Therefore wil we also trust in thee, O Lorde, so shal we be safe from al our enemies.

1 Psal. 40. 4.

Blessed is the man <sup>3</sup> which maketh the Lord his trust, and regardeth not the proude, and such as turne aside vnto

vnto vanities.

Why are ye sad, O our soules, and vnquiet within vs? Trust in God; for we wil yet giue thanks: he is our present help and our God. Psal. 34, 5-11.

Wee hope we shall see the good things of the Lord in the land of the liuing. Looke therefore for the Lord, deale manfullie, comfort your harts, and suffer the Lord: for he is good vnto them which trust in him. Lam. 3, 25

Grant also grace, O most mercifull G O D, that euerie one hauing this same hope may purge himselfe, euen as thou art pure, through our Lorde Iesu Christ, Amen. 1. Ioh. 3, 3

#### 4. A praier for the attai-

ning of Christian  
humilitie.



Almightie G O D, and most mercifull Father, King of Heauen and earth, which hast greatly commended vnto vs the virtue of true humilitie, without which none can please thee.

For thou G O D dwellest on hie, and abasest thy self to behold things Psal. 113, 5-6.

g.2.

in

Pfal. 113, 7. in heauen and in earth : thou raisest  
the needie out of the dust, and liftest  
vp the poore out of the dung; thou  
b Luk. 1, 51. scatterest the proude <sup>b</sup> in the imagi-  
1. Petter. 5, 5 nations of their owne harts; thou  
Iames. 4, 6. puttest downe the mighty from their  
seate, & exaltest them of low degree:

Vnto thee, O Lorde, doe we make  
our complaint with our whole harts,  
beseeching thee to instil into our  
minds the affection of true lowlines;  
that in the consideration both of thy  
rightcousnes & Maiestie, and of our  
weakenes and imbecilitie, wee may  
feare thee alwaies in our calling, and  
walke humbly, not aspiring vnto hi-  
gher things.

O Christ, Sonne of the most Hie,  
which wert from euerlasting in the  
e Phil. 2, 6. forme <sup>e</sup> of God, and thoughtedst it  
no robberie to be equal with God  
7. thy Father, but madest thy selfe of no  
reputation, and tookest vpon thee  
d Matth. 20, the shape of a seruant <sup>d</sup> & wast made  
verse. 28. like vnto men, and found in shape as  
e Phil. 2, 8. a man, thou <sup>e</sup> didst humble thy selfe,  
and becamest obedient vnto death,  
euen the death of the crosse.

For euen of meere humilitie thou  
f Hebr. 2, 9. didst <sup>f</sup> debase thy selfe vnder al An-  
gels

gels and men, when thou flangedst thy selfe downe from the hiest top of glorie to vtter shame, putting on our flesh, thy Maiestie being hid and dissembled for a time. And so becamest thou obedient vnto thy Father, not onelie in obeieing him with greater reuerence than anie other creature else did: but also in offering vp thy selfe a sacrifice for sinnes, thereby to redeeme vs being bondslaues through pride vnto sin and death, and to exalt vs to an hope of eternal life; and withal by thine example to teach vs, and to propose an example of true lowlines, and humilitie, saieing *g*,  
 Learne of me, for I am meeke, and lowlie in hart:

*g* Matth. 23.  
 verse. 29.

We beseech thee through thine humilitie and passion, giue vnto vs a contrite spirit, a *h* contrite & an humbled hart, which thou despisest not, O Lord.

*h* Psa. 51, 17.

For thou art neere vnto al them *i* which are of a troubled hart, & wilt saue such as are humhle in spirit. Thou regardest their praiers, and giuest to them thy grace, & thy secrets *k* are reuealed vnto the lowlie.

*i* Psa. 34, 18.

*k* Sirach. 3,  
 verse. 20.

Grant therfore that we following  
*g*. 3. thy

thy footsteps may humble our selues from the harr without hypocrisie.

Turne our harts that they be not wickedlie humbled; after the manner of hypocrites, which bow themselves, & are sad, casting downe their faces towards the earth, whose inward parts notwithstanding are full of deceit.

O God, holie Ghost, which art the ruler of our mindes, and the giuer of good gifts; which not onelie commendest vnto vs benignitie, lowliness, modestie, and patience, but also commandest vs to haue those noble virtues, that being clothed therewithall we may indeuour to facion our selues after thee, thinking modestlie and soberlie of our selues:

Gouerne thou our minds, that we may be subiect one to another, not onelie honoring, but also preuenting one another in dooing the same; & alwaies applieng our selues to humilitie, may seeke thy glorie, and the profit of our neighbor.

Let neither pride nor luxuriousnes haue dominion either in our sense or speech; neither let vs lift vp our peacocks feathers, nor extol our eiels

1 Sirach. 19.  
verse. 25.

Col. 3, 12.

Rom. 12,  
ve. 10, & 16.  
Philip. 2, 3.

Job. 4,  
verse 13, & c.

ciels through arrogancie; neither glorie in proud and vaine opinions: but by humblenes of minde, submitting our selues one to another, may thinke others better than our selues, & consider what our condition is. For man taken from the earth must returne vnto the same, and be the heire of wormes and serpents.

p Phil. 2. 3.

q Rom. 12. verse. 10.

r Sirach. 10. verse. 12.

Especiallie our request is, that we be not puffed vp in spiritual gifts: remove arrogancie & pride from vs, that our hearts be not lifted vp, nor yet our eies exalted; neither let vs wade in greater & higher things than becommeth vs; cause vs to frame and tame our minds like a childe newlie weaned which is lowlie with his mother. Let our minds be weaned like a childe, knowing not what pride meanes.

p Psal. 134. 1

t Matt. 18. 3.

Keepe the proude diuel vnder, that he prouoke vs not to sinne, nor to swel vp through a vaine perswasion of fleshlie righteousness, neither wickedlie to boast of thy gifts, abusing them to our owne glorie, and contempt of others.

Suffer vs not to seeme wise in our owne eies. Amende this vice in-

u Esai. 5. 21.



grafted in vs by nature, that no man loue or like himselfe too wel; and in respect of himselfe contemne others, hauing not the like, or not so excellent giftes as he hath.

Suffer not good wits, and teachers armed with publike auctoritie to be pricked and tickled with the spurs of pride and curiositie, to the moouing of idle questions, and disputations, either through ambition or hatred. For that is not the wisdomedescending from aboue: but earthlie, sensual, and diuelish. For where emulation and strife is, there is sedition and al maner of euil works.

1 Iam. 3, 15.

16.

7 Prou. 18,

verse. 12.

Pro. 29, 23.

Prou. 22, 4.

James. 4, 6.

Iob. 5, 11.

Grant therefore that al of vs being humble may be exalted to eternal life y, Amen.

### 5. A praier forwedded folkes.



Most holie G O D, and merciful father, which of thy singular prouidence, and woonderful wisdomediddest

Gen. 2, 24. ordaine matrimonie in Paradise, & that in the time of innocencie, for the

the multiplieng and conseruation of mankind: thereby to gather vnto thy selfe continuallie out of godlie families, an holy catholike Church which may rightly acknowledge, serue, and celebrate thine holie name for euermore, & deliuer the true vnderstanding of thee vnto posterities by one generation to another.

This thine institution did thy Sonne, God coequal with thee & coeternal, confirme and adorne in Cana of Galile by turning water <sup>b</sup> into good wine. A notable honoring of mariage doubles for Christ not onelie to be present himselfe at the nuptial feast, but also to set out the same with <sup>y</sup> first miracle that hee wrought after his natiuitie.

Likewise thy holie Spirit doth witness by the worde deliuered vnto vs, and saith, that <sup>c</sup> marriage is honorable among al. And the same thy Spirit reioiceth in three things <sup>d</sup> which are commended both before GOD and man, in the concord of brethren, in the loue of neighbors, and in a man and wife that agree wel together. For such as be at variance can neither cal vpō thee as they should,

<sup>b</sup> Iohn. 2, 8.

<sup>c</sup> Heb. 13, 4.

<sup>d</sup> Sirach. 25. verse.

nor please thee as they ought.

O eternal God, it is sufficientlie apparant, with what a rage and insatiable hatred, Satan, the most deadlie enimie to al thy workes, doth labour and set himselfe to the breaking of, and ouerthrow of this thy sacred ordinance.

Wherefore, we beseech thee, impart thy fauor vnto al married folks, that they may acknowledge thee to be the autor and institutor of this knitting together in wedlocke; & know and beleeue stedfastlie that they are in a good estate, wherein they may please thee through Christ thy sonne.

For hauing this comfort they wil more willinglie and cheerefullie discharge the duties of their calling in true confidence, and calling vpon thy Name: But such as doubt of their kind of life, hauing their consciences wounded, & troubled minds, can neither cal vpon thee trulie, nor cheerefullie go about, & finish their affaires.

Grant therfore vnto al and euerie married bodie, that in true faith and confession they may retaine the indissoluble chaine of wedded state, & the strōg bonds of godly fellowship:  
that

that they may loue one another, and in the sweate of their browes <sup>e</sup> eate <sup>e</sup> Gen. 3, 19 their bread; and bring vp their children in al godlines, throgh instruction, and information of the Lorde, and neuer feare the crosse which accompanieth this kind of life. <sup>f</sup> Ephel 6, 4

Worke so, that Satan by no meanes weaken and ouerthrow this thine ordinance; nor that married folks, wearied with the troubles of wedded life, raise mortal hatred among themselves, and so detest and abhor this thine holie institution, and seeke vnlawful diuorcements. For by this engine of incredulitie, and snare of mistrust being comprehended, they wil easilie rush headlong into enormous offences, by casting of the yoke of the Lord, and be carried through dissention into horrible confusions of concupiscence, to adulterie, whoredome, wicked forsakings, so long, til polluted with filthy spots, and defiled with most horrible staines, they bring themselves hedlong into euerlasting torments.

Grant therefore, O most merciful God, that al at debate may come to amitie, & be reconciled in thy Name,  
&

&, being mindful of the knot of marriage, & mutual bond betwene them, may dwell & liue peaceable together in true faith, and feare of thy Name:

**1 Cor. 7, 3** That husbands <sup>8</sup>, abusing their auctoritie, do not exercise tyrannie ouer their wiues, but rather loue them, and dwell with them according to knowledge <sup>1</sup>, giuing honor vnto them as vnto the weaker vessels, euen as to them which are also heires of grace and life:

**1 Gen. 3, 16** Likewise that matrones contemne not their husbands, denieng subiection <sup>1</sup>, but rather studie by chaste obedience, and holie conuersation and lowlines to ouercome them.

Let neither hate other extremely, and so violate the state of mariage and bring themselves out of thy fauor, through their discorde and contention, whereby their prayers be interrupted. For where neither part doe their dutie, there must needs ensue first pouertie, subtiltie, lieng, and al impietie: afterward a wounded conscience; and last of al vtter despaire.

O most chaste G O D, which didst therefore institute the order of matrimonic, that by the same both the  
weake

weake nature of mankind, might liue purely in lawful wedlock, & an holie Church be gathered vnto thy selfe: giue thy blessing to al which are married, that they may haue godlie children, and their wiues <sup>k</sup>proue like the fruiteful vine, and their children appeare like the oliue branches round about their table, and may see their childers children, the peace and safetie of the Church, the which, Christ thy sonne repaire of mankind by taking our flesh vpon him, hath copled to himselfe, which liueth & raigneth with thee in the vnitie of the holie Spirit a God for euermore, *Amen.*

<sup>k</sup>Psal. 128, 3

6.

## 6. A praier for yong *folkes.*



Most merciful God, and eternal Father, which out of the mouth of babes <sup>a</sup> and sucklings hast ordained strength of thy praise; and wilt also <sup>b</sup> that yong men and maidens, old men and children shoulde praise thee the eternal God, in true confessing, inuocating, and celebrating thy diuine Maiestie, through

<sup>a</sup>Psal. 8, 2.

<sup>b</sup>Psal. 148, 12.

through out al generations for euer-  
more.

<sup>c</sup>Exo. 20, 12. Thou hast enioined vnto children  
<sup>Deut. 5, 16.</sup> that they shew <sup>c</sup> due honor, subiecti-  
<sup>Sirach. 3, 9.</sup> on, and reuerence to their parents,  
<sup>Matth. 15, 4.</sup> and obeie them willinglie in al good  
<sup>Mark. 7, 10.</sup> and lawfull things:  
<sup>Ephes. 6, 2.</sup>

<sup>Colof. 3, 20.</sup> We beseech thee, on the behalfe of  
al infants, children, and yonger sort,  
as wel maidens, as of the malekinde,  
implant in them a true feare of thy  
Name, that frō their youth they may  
confesse thee <sup>d</sup> to be the onlie true  
<sup>d</sup>1. Ioh. 17, 3 God, and Iesus, whom thou hast sent  
to be Christ; and encrease dailie in  
this wholsome knowledge, profiting  
<sup>e</sup>Luk. 2, 52. as in yeeres <sup>c</sup> so in fauor both before  
<sup>1. Sam. 1, 26.</sup> thee and men.

Let them not cast of the yoke of  
obedience and subiection, neither yet  
abuse the gentlenes of their parents  
and elders vnto libertie of sinning,  
nor by their hardnes and austeritie  
conceauē an hatred against them,  
and refuse their correction: but make  
them patientlie to take the warnings  
and discipline of their parents in  
good part, to the glorie of thy Name,  
and saluation of their owne soules.

O Christ, louer of mankind, which  
commandedst



commandedst children to be brought  
vnto thee, and receiuing them into  
thine armes, in token of a singular &  
deere good will, laieng thine hands  
vpon them didst blesse them:

fMatth. 19,  
verse. 14.  
15.  
Marke. 10.  
ve. 14. & 16.  
Luke. 18, 16.

We beseech thee, which for our  
sakes wast borne an infant, and didst  
shed thy most innocent blood vpon  
the altar of the crosse; aswel for in-  
fants as for elder folks; blesse thou  
al infants, and children; impart thy  
grace vpon them, that they may  
feare thee, and haue their parents in  
great reuerence, according to thy  
wil, which is a most certaine rule of  
al iustice and vprightnes.

Keepe them therefore that they be  
not infected with false doctrine, and  
superstitious seruice; neither yet se-  
duced from true religion through  
wicked and vngodlie behauiour.

Preserue them from wicked com-  
panie, and filthie fellowship, which as  
contagion and leuen & ouercometh  
and perceth the whole lump; keepe  
them from riotousnes and dronken-  
nes; from wandring concupiscence;  
from idlenes, which ministrETH mat-  
ter and nourishment vnto al vices.

g 1. Cor. 5, 6  
Galath. 5, 9.

Remooue awaie al shamefull ex-  
amples,

amples, and take awaie al offences  
<sup>k</sup> Matt. 18, 6 <sup>h</sup> that the yonger sort beholding the  
 Mark. 9, 42. multitude of sinners, follow not the  
 Luke. 17, 1. steps of the wicked, & without feare  
 2. enter into their most abhominable  
 waies.

Giue vnto al yong scholers a good  
 wit to conceiue, a good capacitie to  
 vnderstand, and a good memorie to  
 beare awaie good lessons, & to learne  
 from their infancie those things,  
 which may instruct them to saluation

<sup>12</sup> Tim. 2, 10 <sup>i</sup> by faith which is in Christ Iesus.

<sup>k</sup> 2. Tim. 3, <sup>k</sup> For euerie scripture <sup>k</sup> giuen by the  
 verse. 16. inspiration of G O D, is profitable to  
 teach, to reprove, to correct, and to  
 17. instruct in righteousness, that the man  
 of God may be absolute being instru-  
 cted to al good works. The entrance  
<sup>1</sup> Psal. 119, into thy words <sup>1</sup> giueth light to the  
 verse. 130. blinde, and vnderstanding to the sim-  
 ple.

Grant therefore that from their  
<sup>m</sup> Ps. 119, 9. youth <sup>m</sup> they may exercise them-  
 selues in thy commandements. For  
 the first institution doth much good,  
<sup>n</sup> Pro. 22, 6. yea, <sup>n</sup> the whole race of their life af-  
 terward dependeth vpon the same.

O G O D the holie Ghost, which  
 workest by thy worde & sacraments,  
 and

and thereby gatherest vnto thy selfe  
a Church, not onelie from the elder  
sort, but also from the yonger, we be-  
seech thee maintaine scholes and  
scholars, which are the seede of thy  
Church, and direct their studies vn-  
to the honor of thy glorious Name.

Turne the harts of youth to the  
loue of true doctrine & virtue: wher-  
by they may come to good behauiour  
in manners, and to sounde learning  
of minde.

Maintaine the scholes wherein the  
tongues and sciences are taught,  
which thou hast reuealed vnto man-  
kinde as necessarie helpes to teach  
withal; that so y pure sound of thine  
heauenlie doctrine may be heard &  
retained in the true and right Con-  
gregation.

And forasmuch as the verie cogi-  
tations ° of mans hart are euil euen  
from his youth; and our nature,  
through the fal of our first parents e-  
uen from our yong yeares is corrup-  
ted, and prone to al wickednes, that  
easily it cannot be brought vnder the  
subiection of another. For p foolish-  
nes is bound in the hart of a childe.

° Gen. 6, 5.  
Genes. 8, 21.  
Matt. 15, 19.

p Pro. 22, 15

Giue them wisdom & learning,  
that

<sup>a</sup>Pro. 6, 21.

that they delight not in wicked affections, and so growe on in malice and stubbornes, waxing wild and resisting godlie and honest admonitions, and that, being beecome vnbridled, sauage, vntractable, and past learning, they prooue not obstinate in wickednes and disobedience; but make them through thine instinct to learne and embrace thy commandements, and to bind thy lawe continually about their harts, and tie it about their necks, that thy grace & gift may encrease by grace, vntil, growing to mans estate, they become profitable instruments of thy Church, and teachers of righteousness, and abide conioined vnto thee, which liuest and raignest a God worlds without ende, Amen.

## 7. A praier against the dominion of Satan.



<sup>a</sup>Reu. 12, 12

Iohn. 14, 30

<sup>b</sup>Luk. 11, 21

Reue. 16, 14

Lorde IESV Christ, Sonne of the almightie God: great is the rage <sup>a</sup> and tyrannie of the Diuel, which being strong & armed <sup>b</sup> keepeth his court

to possesse the same in peace, and to augment his kingdome of darknes, wherein reigneth horrible idolatrie, hatred of thy truth, and diuers abhominable worshipings, with al kind of shameful transgressions, and most outrageous wickednes.

Lamentable also is the wretched blindnesse, and obstinate malice of those men, which suffer themselues to be ruled by Satan, and followe the beast <sup>c</sup> vnto al kind of impietic. In whom the God of this world <sup>d</sup> hath blinded the minds of infidels, that the light of thy glorious Gospel, which is the image of G O D, should not shine in them. But are held captiue <sup>e</sup> at the Diuels pleasure, whose harts he doth possesse, and is mightie in the children of darkenes, so that subduing the natural powers, he carrieth them into horrible wickednes; which indeede, after such a beastlie rage, and so furiously would not rush into al filthie & vile wickednes, were they not driuen therevnto through the force of Satan, which carrieth them hether and thether as he list like bondslaves, vntil at length they fall vnto blaspheming of thy most holie

<sup>c</sup> Reu. 13, 3.  
<sup>d</sup> 2. Cor. 4, 4

<sup>e</sup> 2. Tim. 2.  
verse. 26.  
Romanes. 1.  
vers. 24, & c.

lie Name : so that conuicted of their owne conscience they impugne, and mortally pursue thy word of purpose, committing therby the sinne against the holie Ghost.

For when wittinglie and of purpose they denie the manifest and knowen truth of God through obstinate malice and voluntarie stubbornes, and persist impenitent, they become blasphemers of God. Because wittinglie and maliciousslie, euen against their conscience, they call good euil, and euil they affirme to be good, putting light for darknes, and darknes for light.

There is none hope of the forgiuenes of this sinne. Such blasphemie is not forgiuen & neither in this world nor in the world to come. Because they conuert the onelie remedie of saluation into deadlie poison, & with an affected ignorance they continue in manifest impietie against their conscience.

And therefore they cannot laie the fault of their wickednes vpon others: because not against, but with their wils they prostitute themselues before the Diuel, and obeie the Prince  
of

of darknes with al redines of minde;  
and studie without repentance to  
drawe others vnto euerlasting perdi-  
tion by the example of their wicked  
life.

O Christ, King of glorie, which art  
stronger <sup>b</sup> than the Diuel, and hast <sup>b</sup> Luk. 11, 22.  
spoiled him of al his armor wherein  
he trusted. Thou hast brused in pec-  
ces that monstrous Leuiathan <sup>i</sup> of an <sup>i</sup> Job. 40, 20  
huge and woonderful bignes; and  
brought vnder feete the mightie and <sup>k</sup> 1. Sam. 17,  
strong Goliah <sup>k</sup> which obraided verse. 4  
thine host: 10.

We beseech thee, shewe forth thy  
power and bring the Diuel vnder our  
feete<sup>t</sup>, destroe his kingdome, that we  
runne not into the sinne of blasphe- <sup>l</sup> Rom. 16,  
mie, neither go about to extinguish verse. 20.  
in our selues the light of the holie  
Ghost, nor kick against the same.

O thou mightie Gigant, which  
hast cast headlong into hel the verie  
Angels which sinned <sup>m</sup>, bound with <sup>m</sup> 2. Pe. 2, 4  
the chaines of darknes, so to take  
from them al power, that they rule  
not ouer the faithfull, and holy ones:  
take vs out of the flood of heresies, &  
prophane opinions: and suffer vs not  
to be drowned in the lake <sup>n</sup> burning <sup>n</sup> Reue. 21, 8  
with



with fire and brimstone.

O Christ the leader vnto life, which dieng diddest destroe our death, and by rising againe repaire our life: take vs vnto thee, that being ingrafted, & vnited to thy bodie, we may be neuer separated from thee our head.

• Ephes. 4.  
verie. 15.

• Ephes. 2.  
ver. 1, &c.

And quicken vs being once dead through sinne, wherein we walked according to the custome of this world, after him which is Prince of the aire; and worketh in these daies within the children of vnbeleefe, among whom we our selues also walked sometime in the concupiscence of our flesh, doing those things which delighted our senses and fantasies. For by nature we were the sonnes of wrath, euen as others.

• Rom. 2, 4.

But now thou, O God, which art rich in mercie, for thy great kindness sake wherewith thou louest vs: gouerne vs by thine holie Spirit, that we neuer forsake the faith which thou hast giuen vs, but perseuering in the race begunne, may attaine through thy grace to the saluation of our soules.

Take awaie from vs that which is deformed by our corrupt nature, and  
continue

continue that which thy grace hath wrought within vs, that sin ⁊ raigne ⁊ Rom. 6, 12. not in our mortal bodies, neither we obeie it in the vnlawful lusts thereof.

Assist vs with thine aide, that being deliuered from sinne, we may be the seruants of righteousnes, and obeie that doctrine from the hart whervnto we are brought, giuing our members, seruants of righteousness vnto sanctification: so shal we serue thee our true God, here in the kingdome of grace, hereafter in the kingdome of glorie, which liuest with God the father and the holie Ghost for euermore, *Amen.*

13.

## 8. Euening praier,

*on Tuesdaie.*



Blessed God, and Father of our Lord Iesu Christ, of thine abundant, and great mercie haste thou preserued vs miserable men this daie from the crueltie and tyrannie of Satan, and from sondrie perils and calamities.

Thou

- Thou hast shewed vs great troubles  
<sup>a</sup> Psa. 71, 20. <sup>a</sup> in our life: notwithstanding thou returnedst and didst reuiue vs, and tokedst vs out from the depth of the  
 21. earth. Thou hast encreased our honor, and returning didst comfort vs.  
<sup>b</sup> Psa. 54, 3. Strangers rose vp against vs <sup>b</sup> and tyrans sought our soules, they put not thee before their eies: but thou, Lord, didst helpe vs; and thou art the vp-  
 5. holder of our soule. Thou wilt reward euil vnto our enemies, & in thy wrath wilt thou destroie them.  
<sup>c</sup> Psal. 63, 6. Therefore <sup>c</sup> we wil remember thee on our beds, and thinke vpon thee in the night watches. At midnight we  
<sup>d</sup> Psa. 119, 62. wil rise to giue thanks vnto thee <sup>d</sup> because of thy righteous iudgement;  
 63. we wil be companiōs of al them that feare thee, and keepe thy precepts, and meditate euermore of thy marueilous workes.  
 We wil praise thee for thy faithfulness <sup>e</sup>; O God, they are confounded  
<sup>e</sup> Psa. 71, 22. and put vnto shame that seeke our hurt.  
<sup>f</sup> Psa. 130, 1. Out of the deepe places <sup>f</sup> haue we cried vnto thee, O Lord; Lord heare  
 2. our voice, let thine eares attende to the voice of our praiers, and forgiue  
 al

al our finnes which hitherto we haue committed.

we haue sinned & before thee, O <sup>8 Baruch.2,</sup> Lord, we haue not harkened vnto thy <sup>verse. 5, & c.</sup> voice; We shewed our selues rebels against thee in not beleeuing thee, and haue not obeied thy words; we haue not beleeued thee our Lorde God; and being scattered we departed awaie, because we woulde not heare thy voice. Therefore hast thou turned awaie thine eares from our praiers, and hast suffered vs to waxe faint in our wickednes.

But now, Lorde, thou art our Father, but we are claie: thou art our maker, and we al are the workes of thine hands.

Therefore be not angrie, O Lorde, ouermuch, neither haue thou our wickednes in remembrance for euer, but listen vnto thine onelie begotten Sonne which maketh intercession for vs; and is the propitiation for our finnes, and not for ours onelie <sup>b</sup> but <sup>b 1. Ioh. 2, 2.</sup> also for the sins of the whole world. For his sake which is our welbeloued Aduocate heare vs, and haue mercie on vs.

We acknowledge our finnes vnto  
H.I. thee,

3 Psal. 32, 5. thee <sup>1</sup>, and wil not hide our iniquities. We thought, we wil confesse against our selues our vnrighteousnes, and thou forgauest the punishment of our sinne.

Incline thine eare vnto vs, make haste to deliuer vs this night, that none euil happen vnto vs.

Admonish our soules of miseries to come. Euen as thou diddest arme the Patriarches, & Prophets by dreames, and visions <sup>k</sup> in the night, when slepe came vpon them from dangers night  
<sup>l</sup> Gen. 37, 5. at hande through thine heauenlie  
 Gene. 46, 2. oracles: so gouerne and preserue vs  
 Nom. 12, 6. in sleepe, that our soules come not  
 Dan. 1, 17. into danger, neither <sup>l</sup> fal vpon the  
 Dan. 10, 7. sword, and pit of perils.  
 Actes. 18, 9.  
 Iob. 36, 12.

Defend vs this night from vncleane and troublesome Spirits <sup>m</sup> let not their  
<sup>n</sup> Wisd. 17. rushings, ragings, and misrule dis-  
 vers. 3, & c. quiet vs.

Keepe vs, good God, from sights of Satan, from snares and illusions of the Diuel.

O God maker of al things <sup>n</sup>, according to thy wonted goodnes, be  
<sup>n</sup> Genes. 1, verse. 1, & c. thou our watchman and keeper <sup>o</sup>: so  
 Actes. 14, 19. shal no vaine apparitions & dreames  
 Actes. 17, 24. of the night trouble vs; nor the Diuel  
<sup>o</sup> Psal. 127, 1. disquiet

disquiet vs.

For in the waie of thy iudgements we do looke for thee; O Lord; the desire of our soule is to thy Name, and to the remembrance of thee. With our soules haue we desired thee in the night, and with our spirits within wil wee seeke thee in the morning.

¶ Eſai. 26, 8

9.

Our soules waite on the Lorde more than the morning watch watcheth for the morning.

¶ Pſa. 130, 6.

Heare our crie, O God; giue eare vnto our praier.

¶ Pſa. 6, 1, 1.

From the endes of the earth wee wil crie vnto thee, when our harts be oppreſt; bring vs to the hie rock; for thou art our hope, a ſtrong tower againſt the face of the enimie. Wee wil dwel in thy tabernacle for euer, we ſhal be protected vnder the cowering of thy wings.

22

3.

4

Lighten our daies and yeeres according to thy good pleaſure: for thy mercie and truth ſhal keepe vs.

O Chriſt our defender, beholde; reſpreſſe our enimies; gouerne thy ſeruantes which thou haſt bought with thy precious blood; be mindfull of vs, O Lord, in this heauie bodie

¶ 1. Iohn. 1, 9.

¶ Reuel. 1, 5.

h. 2.

thou ¶ Rom. 7, 29

thou which art the defender of the  
soule, be present with vs.

To God the Father, and to his  
onely Sonne, with the Spi-  
rit the comforter, be al  
praise and glorie  
for euermore,

*Amen.*



I. On VVensdaie,  
*Morning praier.*



<sup>a</sup> Ex. 29, 38.

Nom. 28, 3.

1. Chr. 16, 37

2. Chr. 13, 11.

Almightie, & mer-  
ciful God, which ga-  
uest the people of Is-  
rael in charge <sup>a</sup>eue-  
rie daie both in the  
morning & at night  
to offer vnto thee a burnt offering for  
a sweete sauer in thine eares, that  
thereby they might glorifie thee and  
give thee thanks for the benefite of  
their protection both night and daie:  
rising this morning we offer vp vnto  
thee



I. *Morning praier.*

thee the sacrifice of thanksgiuing b.

125  
b Psal. 30, 14.  
13.

We glorifie thee, O eternal God, for  
breaking the chaines <sup>c</sup> of the darknes  
of this night. We wil offer vnto thee  
a sacrifice of praise, and cal vpon thy  
Name.

c Ps. 116, 16.  
17.

We wil praise our GOD <sup>d</sup> which  
brought vs out of darknes and the  
shadow of death, and brake the bonds  
wherwith we were tied in the night;  
he hath deliuered our soules from  
perils by bringing vs safe and sound  
to the morning light.

d Ps. 107, 14

Wherefore we offer before thee the  
calues of our lips <sup>e</sup> for a morning sa-  
crifice, and with our tongues doe we  
praise thee, O Lord.

e Hose. 14, 3

Our mouthes <sup>f</sup> shal be filled with  
thy praise, and with thy glorie euerie  
daie.

f Psal. 71, 8.

Our tongues shal talke of thy righ-  
teousnes <sup>g</sup> and saluation euerie daie.

g Ps. 35, 28.

Our lips shal speake of thy praise <sup>h</sup>,  
and our tongues shal entreate of thy  
worde.

h Psal. 71, 24.  
i Ps. 119, 171.

Our soules shal be filled as it were  
with fatnes <sup>i</sup>; and with the lips of re-  
ioicing shal our mouthes extol thee.

i Psal. 36, 8.

We wil praise thy Name with songs  
<sup>k</sup> and magnifie thee with thanksgi-  
uing,

k Psal. 69, 30

**Psal. 69, 31.** uing, which please thee better than  
either oxe or calfe that hath hornes  
and heoues.

**Psal. 19, 14.** Wherefore let the sacrifice of our  
mouthes <sup>1</sup> which we offer vnto thee  
now this morning, and the meditati-  
ons of our harts be grateful in thy  
sight.

**Psal. 119,**  
**uerse. 108.** O Lord, we beseech thee <sup>m</sup> accept  
the free offerings of our mouths and  
reach vs thy iudgements, that we may  
doe thy wil according to thy good  
pleasure.

**Psal. 88, 13** Vnto thee, O Lorde, we wil crie <sup>a</sup>  
and early shal our praiers come be-  
fore thee.

In this morning doe we beseech  
thee by the resurrection of our Lorde  
Iesu Christ thy welbeloued Sonne,  
that, as he was raised <sup>o</sup> from the dead  
by thy glorie: so thou wilt raise and  
lift vs vp this morning, that rising out  
of the filth of sinne, and leauing the  
beds of vnrighteousnes, we may put  
on the newe man which is renued in  
knowledge <sup>p</sup>, after the image of thee  
**Colos. 2, 12.** <sup>q</sup> which didst create him, & giue not  
**Genes. 3, 1.** ouer our selues to sleepe & snorting.  
**Genes. 9, 6.** Awake nowe our soules <sup>r</sup> which  
**1. Cor. 11, 7** sleepe; rise from the dead, and Christ  
**Ephe. 5, 14** wil

wil lighten yee.

For certes it is hie time that we should arise from sleepe <sup>the houre</sup> of our watching being nigh, and our saluatiō nearer than when we beleue-  
ued. The night is passed, and the daie is at hand. [Rom. 13, 12.]

Grant therefore merciful God, that casting of the works of darknes, and putting on the armour of light wee may walke honestlie as in the daie, not in gluttonie, and drunkennes, neither in chambering and wantonnes, nor in strife and enuie, but may put on our Lord Iesu Christ by true faith, and good workes which may smel of him, that casting of his sweetenes, at no time we may be separated from him. [Luk. 21, 34.]

Wherefore we beseech thee, O Lord, continue thy goodnes toward vs, and grant that al our prayers and workes may both begin from thee, and ende through thee. [Gal. 3, 16.]

Vouchsafe, O Lord, to keepe vs this daie without sinne. Let thy mercie be vpon vs as we trust in thee. [1. Pet. 2, 11.]

O Lorde, keepe our tongues from euil, & our lips that they speake no guile. [1. Pet. 3, 15.]

h. 4.

Remoue

<sup>a</sup> 1. Pet. 2, 1. Remoue from vs al filthie speech <sup>a</sup>,  
<sup>1</sup> Pet. 3, 10. vanitie of wordes, and al scurrilitie,  
 Ephes. 5, 12. that we blab out nothing rashlie, or  
 Ephes. 4, 25. vndiscreetly to the hurt of our neigh-  
 Colos. 3, 8. bour.  
 Sirac. 23, 7.

Who shal set a watch before our  
<sup>b</sup> Sirach. 22, mouthes <sup>b</sup>, and a sure seale of wisdom  
 verse. 26. before our lips; that we offend not in  
 Psal. 141, 3. our speech, that our tongues doe not  
 destroe vs?

Omnipotent God, put thou a watch  
<sup>c</sup> Sirach. 28, vpon our mouthes <sup>c</sup> and a doore vp-  
 verse. 24. on our lips, that our mouthes trans-  
 Psal. 141, 3. gresse not, neither our lips be opened  
 to speake that is vnseemlie; that our  
 mouthes maye meditate vpon the  
<sup>d</sup> Prou. 1, 6, truth <sup>d</sup> and our lips abhor wicked-  
 7. nes; that al the words of our mouths  
 8. may be syncere, and no lewdnes or  
 frowardnes found in them.

Grant merciful God, that descen-  
 ding into our soules we may repre-  
<sup>e</sup> Matt. 7, 1. hende and condemne the spots, and  
 2. vices within vs, and not, forgetting  
 Luk. 6, 37. our schues, iudge others <sup>e</sup>, and therby  
 Rom. 2, 1. fal into thy dreadful iudgements.

<sup>f</sup> 1. Cor. 4, 3. O Lord, deliuer vs from lieng lips,  
<sup>f</sup> Psal. 120, 2. f and from a deceitful tongue, whose  
<sup>g</sup> Psal. 55, 24. mouth <sup>g</sup> is softer than butter, & their  
 words more gentle than oile, and yet  
 are

2. *for the knowledge of God.*

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are most pearcing darts. They haue  
sharpened their tongues like serpents  
<sup>b</sup> the poison of aspes is vnder their  
lips. Keepe vs, O Lord, both now and  
euermore.

<sup>b</sup> Psa. 140, 3.  
Rom. 3, 13.

Send thy word <sup>i</sup> and heale vs, Lord,  
through our Sauour Christ thy be-  
loued Sonne, *Amen.*

<sup>i</sup> Psa. 107, 20.

2. A thankesgiuing for the  
*knowledge of God.*



E giue thee thanks; O  
Father, Lord of heauen  
& earth <sup>a</sup>, because thou  
hast hid y<sup>e</sup> myserie of  
thy worde, which is the  
Goſpel of our ſaluation by thy ſonne,  
from the wiſe <sup>b</sup>, and men of vnder-  
ſtanding in this worlde, and haſt re-  
uealed the ſame to babes of baſe de-  
gree: certainlie ſuch waſt thy good  
pleaſure.

<sup>a</sup> Sirac. 10, 4  
Pſal. 47, 2.  
7.  
8.

Thou haſt giuen vs al things in thy  
Sonne <sup>c</sup>, whom none knoweth but  
thou Father; neither doth any know  
thee except thy Sonne, and hee to  
whom thy Sonne ſhal reueale thee <sup>d</sup>.

<sup>b</sup> Mat. 11, 25.  
26.  
<sup>c</sup> Rom. 8, 32  
<sup>d</sup> Matt. 7, 27  
Iohn. 3, 27.  
31.  
Iohn. 14, 6.  
7.

We worſhip thee, we praiſe thee, we  
glorifie thee, we giue thee thanks for  
h. 5. the

\*1. Cor. 2, 7. the hid wisedome <sup>e</sup> which thou didst determine before the worlde, for our glorie, which was neuer knowne to the Princes of this world, nor at any time to the sones of men, as it is now reuealed by the Spirit, to knowe the communion of the mysterie, which  
 f Col. 1, 26. was hid from al ages <sup>f</sup> but is now  
 Rom. 16, 25. opened to thy Saints, to whom thou  
 Ephes. 3, 3. woldest haue made knowen, what be  
 9. the riches of this glorious mysterie.  
 Titus. 1, 3. It is thine owne working, and of thy  
 1. Pet. 1, 20. free mercie <sup>g</sup> that we are made heirs  
 & Rom. 3, 24. <sup>h</sup> and partakers of the promise in  
 b Rom. 4, 13. Christ Iesu through y Gospel, which  
 14. bringeth vs tydings, and assurance of the euerlasting riches of thine infinite goodnes and mercie.

i Ephes. 1, 3. Blessed be God <sup>l</sup> euen the Father of our Lord Iesu Christ, which hath  
 4. blessed vs with al spiritual blessings in heauenlie things by Christ, & hath chosen vs in him before the foundations of the world, that we should be  
 h 2. Tim. 1, 9. holie <sup>k</sup> & without blame before him  
 Colos. 1, 22. by loue, who hath predestinated vs <sup>l</sup>  
 Luke. 1, 75. to be adopted through Iesus Christ  
 i Ephes. 1, 5. vnto himselfe, according to the good  
 6. pleasure of his wil, whereby he loueth vs in his beloued, through whom

2. *for the knowledge of God.*

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whom wee haue redemption by his blood, euen the forgiuenes of sinnes, according to the riches of his grace, wherein he hath abounded toward vs in al wisdom and vnderstanding, and hath opened vnto vs the myste-  
rie of his wil according to his good pleasure, which he had purposed in himselfe, euen vntil the dispensation of the fulnes of time, that he might gather in one al things, which both are in heauen & which are in earth, euen in Christ, by whom also we are chosen when wee were predestinated according to the purpose of him which maketh al things after the counsel of his own wil, that we might be to the praise of his glory which hoping haue beleueed in Christ when we heard the worde of truth, euen the Gospel of saluation.

Ephes. 1, 7.

8.

9.

10.

11.

12.

13.

And this grace thou didst extend toward vs, not by the works of righteousness <sup>m</sup> which we had done, but according to thy mercie thou saudest vs; and diddest cal vs with an holie calling, not according to our works <sup>n</sup> but according to thine owne purpose & grace, which was giuen to vs through Christ before al times, and is  
now

<sup>m</sup> Titus. 3, 5

<sup>n</sup> 2. Tim. 1, 9

10.



now made manifest by the appearing of our Sauior Iesus Christ, which hath abolished death, and brought life and immortalitie vnto light through the Gospel.

- Rom. 16. To thee therefore ° which art of  
 verse. 25. power to establish our harts according to the reuelation of the myste-  
 ric which was kept secret since the  
 26 world began, (but now is opened, & published among al nations by the scriptures of the prophets, at the commandement of the euerlasting God for the obedience of faith) to thee, we  
 27 saie, G O D onelie wise, be praise through Iesu Christ for euer, Amen.

We beseech thee, that according  
 ¶ Eph. 1, 19. to the operation ¶ and working of thy  
 Ephes. 3, 7. mightie power, we may cōtinue constant in true faith and wholesome doctrine, and at no time, forsaking the wisdom opened in the Gospel, may follow the iudgement of worldlie  
 ¶ Mat. 16, 17 reason, and fleshlie vnderstanding ¶  
 Iohn. 3, 31. which thou hast besotted, and altogether confounded in searching thy hidden mysteries.

- Col. 1, 10. For that spiritual wisdom ¶ doth far exceede al wisdom and vnderstanding of the creatures, wherevnto  
 flesh

flesh cannot attaine, neither can our blood reueale, nor yet the natural man <sup>f</sup>, although he be endued with great sharpnes of wit, and worldlie vnderstanding, perceiue the same. <sup>f 1. Cor. 2, 14</sup>

Grant we beseech thee, that we may be thy simple, & little ones <sup>f</sup> receiuing from thee the worde of truth without contradiction and disputation, and that in the articles of faith wee bring not fleshlie wisdom, but, being made voide of our proper vnderstanding, may bring our minds into a godlie captiuitie. <sup>f 2. Cor. 10, 5</sup>

Let thy Sonne, which descending from aboue brought with him the eternal wisdom of the Gospel from thy bosome, and was made a sacrifice on our behalfe, but now exalted to thy right hand bestoweth his gifts <sup>u</sup>, let him, we beseech thee shine in our hearts. <sup>u Ephe. 4, 8. Ephes. 4, 11. 1 Cor. 12, 28.</sup>

Likewise cause thine holie Spirit to instil into vs his diuine light, and breath vpon vs the newe flame of thine heauenlie knowledge, til departing into the eternal life we may behold thee the onelie and true God face to face, which liuest and raignest in perpetual glorie, *Amen.*

### 3. A praier for the attaining of Christian Charitie.

<sup>a</sup> Ioh. 13, 34  
Iohn. 15, 22.  
Roman. 5, 8.



<sup>b</sup> I. Ioh. 3, 17  
Iames. 2, 15.  
16.  
<sup>c</sup> I. Ioh. 3, 16

Christ, Sonne of God, which art the sincere and perfect charitie <sup>a</sup> louing vs euen to the end, and thereby didst suffer a cruel death vpon the altar of the crosse to deliuer vs from euerlasting death, and perpetual torments, and to allure vs by that thine example to amitie: That as thy wil was to suffer death on our behalfe: so we hauing the riches of this world, should be so far from keeping backe our almes and reliefe from the poore, <sup>b</sup> or shutting vp our bowels of compassion from them, that in the case of necessitie, we should giue our liues <sup>c</sup> for our brethren.

<sup>d</sup> Ioh. 13, 35  
I Iohn. 4, 21.

For both our profession requireth the same, and it is the token whereby the true Christians are knowen, according to thy worde <sup>d</sup>, By this shal men know that ye are my disciples, if ye loue one another.

Which loue ought to be the rule of al our actions. For al things are to be

be examined by the rule of charitie,  
which being banished <sup>c</sup> al other gifts <sup>c</sup> 1. Cor. 13, 1  
are corrupt and profite nothing. 2.

We beseech thee by thine hote  
burning, and abundant loue, enflame  
our cold harts with the affection of  
vnfained good wil, that we may loue  
thee with the Father, and the holie  
Spirit in one eternal and inseparable  
essence, aboue al things with our  
whole hart <sup>f</sup>, with al our soule, and <sup>f</sup> Deut. 6, 5.  
with al our strength; and keepe that <sup>f</sup> Mark. 12, 30  
commandement which againe and <sup>33.</sup>  
peculiarlie thou didst commend vn- <sup>Luk. 10, 27.</sup>  
to vs, saieng <sup>g</sup>, A new cōmandement <sup>g</sup> Iohn. 13.  
giue I vnto you, that yee loue one <sup>verse. 34.</sup>  
another: as I haue loued you, that <sup>1. Iohn. 2, 8.</sup>  
euen so ye loue one another.

Thou likewise, O Sonne of God,  
when thy death was nigh didst beg,  
that the loue <sup>h</sup> wherewith the eter- <sup>h</sup> Ioh. 17, 26  
nal Father loueth thee, may be in thy  
seruants.

Expresse in vs the similitude of thy  
good wil, and turne vs into such a  
shape, that our soules, by the light <sup>i</sup> 1. Cor. 3;  
and motion of the holie Spirit may <sup>verse. 18.</sup>  
be coupled with thine eternal Fa-  
ther; and that the image of like inte- <sup>k</sup> 2. Cor. 4, 6  
gritie <sup>k</sup>, knowledge, righteousness, and <sup>Colos. 1, 12.</sup>  
affections

affections may shine in vs, as doth in thee, which art the brightnes of the eternal Father in the most pleasant and perpetual harmonie.

- Raise vp in vs a desire of brotherlie and entire good wil, that euery one may haue a care to help his brother; euen as members of one bodie <sup>1</sup> haue
- <sup>5.</sup> a mutual compassion ech of other, so
  - <sup>10.</sup> we may loue among our selues vn-
  - <sup>16.</sup> fainedlie, and abounde in mutual
- <sup>1</sup> Corin. 12, friendship one towards another, that  
 vers. 12, &c. our harts may be confirmed, and vn-  
 blameable in holines before God.

- Giue grace that our loue may be perfect, wanting no part due vnto the same, not fained <sup>m</sup> false, or hypocritical; not waiward, tedious, disdainful, nor hunting after profit.
- <sup>9.</sup>

- <sup>10.</sup> Grant therefore that we may abhor that which is euil, and be affectioned to loue one another with brotherlie loue.

- <sup>n</sup> 1 Cor. 13, Make vs patient <sup>n</sup>, bountiful, not  
 verse. <sup>4.</sup> enuious, no boasters, not puffed vp,
- <sup>5.</sup> not proud, no seekers of our owne, not easie to be moued vnto anger, no
  - <sup>6.</sup> thinkers of euil, no reioicers in wickednes, but reioicers in the truth; to
  - <sup>7.</sup> suffer al things, belecue al things,
- hope

hope al things, & so to loue one another mutuallie ° not in worde and tong onelie, but in deede and truth; not abusing christian libertie P as an occasion vnto the flesh, but by loue to serue one another.

° 1. Ioh. 3, 18.

P Gala. 5, 13

Inflame our breasts, that after thine example ¶ we may vnfeinedlie loue euen our verie enemies †, and blesse them that curse vs; doe good vnto them which hate & hurt vs, leauing reuengement † alwaies to thee.

¶ 1. Peter. 2,

verſe. 21, &amp;c.

† Mat. 5, 44.

¶ Rom 12, 19

Deu. 32, 35.

Sirach. 28, 1.

O lambe of God which takeſt away the ſins of the worlde, take from vs al bitterneſs † and anger, & wrath, and crieng, and euil ſpeaking with al maliciousnes. For he which loueth not his brother ¶ knoweth not God, but abideth in death, and doth vaine-ly boaſt againſt the truth.

† Eph. 4, 31.

¶ 1. Ioh. 3, 14

Iames. 3, 14.

Grant therefore to vs which are tranſlated \* from death to life, that retaining the ſtudie of concord ¶ we may loue one another, and put away bitter emulation, forgiuing al men euen from the hart, euen as thou haſt forgiuen vs.

\* 1. Ioh. 3, 14

¶ Colof. 3, 8

13.

Let not the Sunne go downe vpon our wrath, † giuing place to the Diuel, but let vs be quiet, † putting on tender

† Eph. 4, 26.

27.

† Col. 3, 12.

Colo. 3, 14 tender mercie, kindnes, humblenes of minde, meekenes, and aboue al charitie, which is the bond of perfection, the ende of the commandement <sup>b</sup>, and the fulfilling of the law <sup>c</sup>: so that by loue our faich may be fruitfull <sup>d</sup>, & we at no time seuered from thee.

For thou art loue <sup>e</sup>, and he that dwelleth in loue, dwelleth in thee, & thou in him: so that no creature <sup>f</sup> can separate such a man from the loue of God which is in Christ Iesu, which liuest and raignest with the Father & the holie Spirit, a true, and one God in the loue of the perpetual vnitie worldes without ende, Amen.

#### 4. A praier for the frute of the earth.

<sup>a</sup> Psal. 47, 2.  
7.

8.

<sup>b</sup> Psal. 36, 6

Psal. 147, 9.

14.

Psal. 107, 9.

Psal. 17, 14.



Lord, God almightie,  
King of heauen and earth, which of thine abundant goodnes dost adorne, and replenish the earth with al kinde of frute and graine, wherby the life <sup>b</sup> both of man and beast is sustained:

We beseech thee euen of thy free mercie that thou wouldest vouchsafe  
to



4. *for the frute of the earth.*

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to blesse our fields and ground, and to make them prosperously to yeeld their corne and encrease. For without thy blessing & fauor, neither can the earth of it selfe, bring forth any whit, nor we by our paines make the same to prosper.

<sup>c</sup> Psal. 145, 15

16.

Leuit. 26, 3.

4.

5.

Deut. 28, 4.

5.

11.

Wherefore grant to al things springing from the earth a meete temperature of aire, that luckily they may take and encrease.

Keepe our frute vpon the face of the earth from al infectiō of the aire, from thunder, haile <sup>d</sup>, from vntimely showers, from too great drines, and ouermuch heate, from wormes hurtful, and beasts deuouring it before their prime; and from al other corruption, that our land in thine anger be not desolate, and denie vs frute, <sup>e</sup> enioieng hir woful Sabbath.

<sup>d</sup> Psal. 105,

vers. 32, &c.

Psal. 135,

verse. 7, &c.

<sup>e</sup> Leuit. 26,

verse. 34.

<sup>f</sup> 1. Kin. 8, 35

1. King. 17, 1.

1. Kin. 18, 41.

Deut. 28, 24.

<sup>g</sup> Leu. 26, 19

Deut. 28, 23.

Shut not vp the heauens <sup>f</sup> in thine indignation for our sinnes, that it be not as iron <sup>g</sup>, nor our earth as brasie, wherby it cannot be tilled, ploughed, nor sowed, and so come to a verie plaine, and vtter wildernes: but of thy goodnes giue vs both the earlie and latter raine <sup>h</sup> that we may haue abundance of al frute, and a ioieful haruest

<sup>h</sup> Zach. 10, 1.

haruest with a plentiful vintage.

**1Psal.68,9.** O God, send a gracious raine vpon thine inheritance <sup>i</sup>, and giue thy blessing, that our ground may bring forth hir frute.

**kPsal.65, verse.9, &c. Eze.34,26.** Cause thy raine to poure downe in due season <sup>k</sup> that it may be raine of blessing, wherby both trees may giue their frute, & the ground yeeld forth hir graine.

**1Leu.26,16** Grant also that the aier be pure from infection; our bodies free from sickenes <sup>l</sup>: to our whole realme peace and quietnes <sup>m</sup>; that safelie without **12.** trouble we may enioie thy gifts.

**nMala.3,11** Drive away and repel from vs malediction and the destroyer <sup>n</sup>.

**oDeu.28,24** Giue vs not in stede of raine <sup>o</sup>, dust and ashes: but open thy good treasure, and visit the land with thy blessing: make it drunken, and enrich it abundantlie.

**pPsal.65,9.** Thy riuer, O Lorde, is ful of water **P**, prepare our corne, and dispose our **10.** earth to prosper; water abundantlie the furrowes of the same, and cause the raine to descend into the valleies thereof, make the same soft with showres, and blesse our buds. Crowne **11.** the yeare with thy goodnes, and let thy

thy clowdes drop fatnes. Let them drop vpon the pastures of the wildernes, & make the litle hils reioice on euerie side. Let the plaines be replenished with sheepe, and the valleies with corne, that the inhabitants of the earth may reioice and be merie. Psal. 65, 12. 13.

O Lord, thou causest grasse to grow for cattel ⁊ herbes for the vse of man, thou bringest forth bread out of the earth, and wine to make glad the hart of mā, oile to make the countenance cheereful, and bread for to strengthen the hart. 1 Ps. 104, 14. 15.

Haue therfore a care, O Heauenlie Father, of the seede and other things springing from the earth; keepe them both in cold, raine, ice, & snow, from the bearing of winds, and iniurie of weather. Preserue them in extreeme heate, drines, moistnes, and such like, that they perish not afore their time.

Roote out the destroier, that there be ⁊ neither mildew, nor grasshopper, neither caterpillar hurting the fruite of the earth. 1 Kin. 8, 37

Keepe vs, O Lorde, in the time of dearth ⁊ that we perish not for hunger; nor be confounded in the perillous time. 1 Ps. 33, 19. Psal. 37, 29.

For

For thou art our God and Creator,<sup>1</sup> which satisfiest the thirstie soule<sup>t</sup> and fillest the hungrie with goodnes;<sup>2</sup> which hast saide<sup>u</sup>, I wil not faile neither forsake thee: whereby being faithful we may say<sup>x</sup>; The Lorde is with vs, therefore we wil not feare what man can doe vnto vs.

Bchold we miserable and great sinners do confesse our wickednes with groanings and grieve of hart, crieng vnto thee which art in heauen<sup>y</sup>.  
<sup>y</sup> Matt. 6, 9.  
 Luke. 11, 2.

Hearc our praiers in thy dwelling place<sup>z</sup> and be merciful to thy people which haue sinned against thee; and forgiue al our iniquities, wherein we haue transgressed against thee.  
<sup>z</sup> 1. Kings. 8, 49.  
 verſe. 50.

By our sinnes we haue brought al these miseries<sup>a</sup>, which hang ouer our heads, but blot out al our offences, O God, after thy manifold mercies, and take awaie from vs the curse of our ground, that the people may praise thee<sup>b</sup>, O God, yea, that al the people may praise thee, and the earth bring forth hir encrease, through our Lord Iesu Christ, thine onelie sonne, which liueth and raigneth with thee in the vnitie of the holie Spirit a God for euermore, Amen.

## 5. A praier for sinners.



Eternal father, maker  
and gouernor of al the  
worlde, from the bot-  
tome of our harts we  
thanke thee <sup>a</sup> in the

<sup>a</sup> Eph. 5, 20.

Name of our Lord Iesu-Christ, for  
that thou hast not vtterlie cast away  
mankinde hauing fallen from the  
state of paradise by sinne, into euer-  
lasting damnation, as thou didst the  
Diuels: but of thine vnspeakeable  
goodnes, through thy secrete coun-  
saile wouldest needes that thy Sonne  
should take our flesh vpon him, be a  
mediator betweene thee and vs, and  
be sacrificed for our finnes.

<sup>b</sup> 1. Tim. 2, 5.

For, thou wilt not the death of a  
sinner, neither art thou delighted in  
the destruction of the wicked, but  
that he repent and liue.

<sup>c</sup> Ezech. 18.  
verse. 23.

Againe, thy Sonne came not to cal  
the righteous, but sinners to repen-  
tance <sup>d</sup>.

<sup>d</sup> Mat. 9, 13.

We beseech thee on the behalfe  
of al sinners; for al in bondage to Sa-  
tan; & for as many as are ouerwhel-  
med in wickednes, grant them grace,  
merciful

<sup>e</sup> 1. Tim. 1, 15

\* Eph. 4, 18.

19.

merciful God, that they may escape the snares of the Diuel, and acknowledge their offences; strike into them a feare of thine indignation, and paines of hel, that their minds be not darkned \* and so they become strangers from the life of God, through the ignorance that is in them, because of the hardnes of their hart: and that they come not to that passe that they forsake al sorrowing, and so giue themselves to commit wantonnes euen with greedines.

f Rom. 2, 5.

g Rom. 1, 28

29.

For they which breake thy precepts wilfullie, and haue no feare nor feeling of thy iudgements, but ruine on securelie, pleasing themselves, and taking pleasure in their impietie; whose consciences do soundlie sleepe (the feare of thy iudgement being cleane extinguished in them) and prostitute themselves to al vncleanes, they heape vnto themselves the wrath of GOD. f according to their hardnes, and harts which cannot repent, and giue themselves ouer into reprobate minds g to do those things as be vncomelie, being ful of al vnrighteousnes, fornication, wickednes, couetousnes, malice, ful of enuie, of murther,

murder, of debate, of deceit, corrupted in manners, whisperers; backbiters, haters of God, doers of wrong, proud, boasters, inuencers of euill things, disobedient to parents, without vnderstanding, breakers of promises, far from al charitable affection; yea they giue themselves wholie to the works of the flesh<sup>b</sup>, that so forgoing al sense of godlines, they may obstinate-ly go forward in wickednesse to their euerlasting perdition.

Rom. 1, 30.

h Gal. 5, 19.

Bring them, mercifull God, to thy truth, and giue them grace vnfeinedly to repent, and to escape the snares of Satan<sup>i</sup> wherein they are intangled, & detained at his pleasure.

i 2. Tim. 2,

26

Take away stubbornnes, hardnesse of their mind, and this damnable securitie, that<sup>k</sup> wickednes doo not vterlie blind them.

k Wis. 2, 11

Bestow vpon them a new hart, and put a new spirit within them<sup>l</sup>, take away that stonie hart out of their flesh, and giue them a fleshie hart, and put thy spirit within their breasts.

l Eze. 11, 19

Ezec. 36, 26

27

Esaie 44, 3.

Iere. 32, 39

Merciful God, guide vs with thine holie spirit, that bewailing our sinnes from the bottome of our hearts, wee maie flie to thine vnspeakable mercie,

I.I.

which



which thou doost promise to as manie  
as in faith turne vnto thee: and laieng  
away (as concerning the conuersation  
in times past) <sup>m</sup> the old man, which is  
corrupt through <sup>y</sup> deceiueable lusts,  
<sup>23</sup> maie bee renewed in the spirit of our  
minde, & put on the new man, which  
<sup>24</sup> after God is created in righteousnesse  
and true holinesse.

<sup>25</sup> Assist vs, O God, that putting awaie  
lieng, we may speake euerie one the  
truth to his neighbour, because we are  
<sup>26</sup> the members one of another; and in  
anger offend not.

<sup>28</sup> Let him that stole, steale no more,  
but rather let him labor, working with  
his hands the thing which is good, that  
hee maie giue vnto him which needeth.

Come into our hearts through thy  
word, & by thy spirit begin a new and  
holie life; stir vp good motions agree-  
able to thy will, and answering to the  
rule of thy word reuealed in the con-  
gregation.

For thou God <sup>o</sup> art rich towardes  
and ouer al that call vpon thee, and  
repent. Yea, it is not thy wil that anie  
of the least should perish, <sup>o</sup> but that  
all be saued <sup>p</sup> and come to the know-  
ledge

<sup>o</sup> Rom. 10,  
verse, <sup>12</sup>

<sup>o</sup> Mat. 18, 14

<sup>p</sup> 1. Tim. 2, 4

<sup>1</sup> Pet. 3, 9

ledge of the truth.

And for this cause, no man be he neuer so wicked, ought to despaire. For it is a true saying <sup>q</sup>, and by al meanes <sup>q</sup> 1.Tim.1.15 woorthie to be receiued, that Christ Iesus came into the world to saue sinners; and so verie manie, being sometime notable transgressors, haue attained mercie, for an example to such, as afterwarde should belecue on him to their euerlasting happines.

Giue vs therefore, o most gentle God, penitent hearts, that we maie throughlie examine our waies <sup>r</sup>, and trie them, and returne to thee, o Lord: lifting vp our hearts with our hands, vnto thee which art in the heauens.

We which haue sinned and rebelled, with grieve and sorrow of hart acknowledge all our filthie faults, and with a true faith approach to y throne of thy grace, trusting in the reconciliation made by thy Sonne our Propitiator, and raised vp in his faithfull and infallible promise we purpose through thine assistance to begin a new life, to the glorie and praise of thy sacred Name, *Amen.*

## 6. A praier for the sicke.



Christ, which art the  
virtue that is made per-  
fect in infirmitie <sup>a</sup>, the  
strength of the weake,  
the saluation of al be-

<sup>a</sup> 2 Cor. 12  
verse 9

<sup>b</sup> Psal. 9,9

<sup>c</sup> Psa. 68,20

leeuers, and aider of the oppressed <sup>b</sup>,  
a refuge in the time of trouble <sup>c</sup>, a Phy-  
sician for the sicke, yea, our life and  
safeguard in the peril of death.

<sup>d</sup> Heb. 4,15

By al the paines and passion (which  
thou didst suffer for vs, and wherby in  
the flesh thou tookest vpon thee <sup>d</sup>  
thou feeledst our infirmities) we be-  
seech thee, that pitieng our sicknes, &  
diseases, thou wilt succor al that are  
sicke, and especiallie such, as in their  
agonies doo encounter with manie &  
sundrie tentations.

<sup>e</sup> Leuit. 26  
verse, 16

<sup>f</sup> Mat. 10,30

Giue them grace to know that al  
sicknes & miseries of the bodie what-  
soeuer, come not by chance, but to be  
sent of thee our God <sup>e</sup>; without whose  
wil and permissiō none aduersitie can  
come vpon vs. For <sup>f</sup> al the heares of  
our heads be numbred.

Let them knowe that sicknes is sent  
thorough thy good counsel, not for  
our

our destruction, but for our amendment, & either to keepe vs in our calling, or to driue vs from wickednes (whereunto by nature we are inclined s.) For <sup>h</sup> when we are iudged we are chastened of the Lord, that we should not be condemned with the world. And iudgement commonlie be-  
ginneth <sup>i</sup> at the house of God.

g Gen. 6, 5.

Gen. 8, 21.

h 1. Cor. 11,

verse, 32.

i 1. Pet. 4, 17

Finallie diseases be certeine instruments whereby thou doost exercise vs to the mortification of our flesh.

O thou most excellent curer both of soules and bodics diseased, which hast shoven that sicknes, and miseries of the bodie are the punishments of sinne <sup>k</sup> and warnings of thy displeasure against our wickednes.

k 1. Cor. 11,

verse, 30.

Spare vs, o Lord, spare thy people <sup>i</sup> and forgiue our sinnes, whereby we haue prouoked these manifold diseases and miseries.

i 1. Pet. 3, 17

Speake vnto our troubled harts in this conflict of the conscience, reuiue them with the sweet and liuelie comfort of the free remission of our sinnes purchased by Christ <sup>m</sup>, and take awaie <sup>m</sup> the pricke of sinne, & stings of death, that we feele not the gnawing worme of a guiltie conscience.

m 1. Cor. 15

verse, 3.

1 Pet. 2, 24.



6.

*for the sicke.*

I 5 I

Wipe awaie all teares <sup>f</sup> from their <sup>f</sup> Reue. 21, 4  
 eies, and helpe them on the bed of  
 their sorrow <sup>t</sup> and make their beds in <sup>t</sup> Psal. 41, 3  
 their weakenesse.

Heale and bind vp their wounds, for  
 great is thy power <sup>u</sup> and thine hand <sup>u</sup> Psa 147, 5  
 is not shortened <sup>x</sup>. For when al hope <sup>x</sup> Esai. 50, 2  
 (of worldlie help) doth faile, that can  
 assist. Thy mighty right hand <sup>y</sup> can al- <sup>y</sup> Psalm. 77  
 ter euerie thing, yea, if thou onely saie <sup>verf. 10, &c.</sup>  
 the word <sup>z</sup>, the weake shal be healed, <sup>z</sup> Matth. 8  
 and that without the meanes of anie <sup>verse, 8, &c.</sup>  
 natural thing.

Grant likewise that al which are re-  
 couered, may well vse their health,  
 (least otherwise they forgo through  
 sin that which they receiued by grace)  
 be thankful, and alwaies warie <sup>a</sup> least <sup>a</sup> Iohn, 5, 14  
 a woorse thing happen vnto them.

And concerning such as it pleaseth  
 thee to take out of this miserable  
 world, into thine euerlasting king-  
 dome, confirme those with thine holy  
 spirit, that at the houre of their depar-  
 ture they may peaceablie rest <sup>b</sup>, vp- <sup>b</sup> Esai, 57, 2  
 holden with a trust of free remission  
 of their sinnes, and hope of a ioyfull  
 resurrection of the dead, and life euer-  
 lasting.

Shorten the paines which they suf-  
 i. 4. fer

fer now in their mortall bodies, and  
 turne their sorrow into perfect and e-  
 ternall ioie <sup>c</sup>, and make them willing  
<sup>c</sup> Ioh. 16, 20 to be dissolued from their bodies, <sup>d</sup>,  
<sup>d</sup> Phil. 1, 23 and to be with thee, and to withdraw  
 themselues from al such things as doo  
 hinder the spiritual course, as are the  
<sup>e</sup> Ioh. 2, 15 loue of this present life <sup>e</sup>, y<sup>e</sup> pleasures  
<sup>16</sup> of the world, the desires of the flesh,  
<sup>17</sup> earthlie cogitations, riches, and vaine  
 glorie.

O Christ our eternal sauour, we be-  
 seech thee, which, hauing ouercome  
<sup>f</sup> 1. Cor. 15, the sting of death <sup>f</sup>; hast opened the  
 verse, 55 kingdome of heauen to al beleeuers,  
 Hose 13, 14 and according to our faith, wilt come  
<sup>g</sup> 1. Thes. 4, to be the iudge of the quick & dead <sup>g</sup>,  
 verse, 13 haue mercie on thy seruants whome  
<sup>14, & c.</sup> thou hast redeemed with thy pretious  
 1. Cor. 15, 52 blood, *Amen.*  
 Matt. 25, 31  
<sup>33, & c.</sup>

## 7. A praier against the tentation of Satan.



Most heauenlie Father  
 and eternall God, vnto  
 thee doo we crie, protect  
 and strengthen vs weake  
 and feeble ones, against  
 the tentation of Sathan, which is the  
 sworn:



sworne and extreme enimie to mans  
saluation <sup>a</sup>, a slanderer, and our accu-  
ser, that great dragon, the old serpent,  
which is called the diuel, carrieng a-  
waie the whole world, a coosener, and  
wicked spirit; a deceiuer, which goeth  
about like a roaring Lion <sup>b</sup> seeking  
whom he may deuour.

<sup>a</sup> Reue. 12, 3  
10

And especiallie in this doting age of  
the world, as he knoweth his time of  
reigning is but short <sup>c</sup>, and perceiueth  
the daie of iudgement to be very nigh  
at hand, wherein his filthines shal be  
made manifest to al creatures, to his  
euerlasting torments: so now he ra-  
geth, and raungeth in a deadlie ha-  
tred against thy flock, and by al means  
seeketh the destruction of al mākind,  
diuers waies, & by vnspeakeable sub-  
tiltie doth he lay snares to entrap our  
soules; egerlie doth he beset vs, and  
al his power & policie doth he powre  
out against vs; he prieth for anie occa-  
sion, whereby hee maie allure vs to  
shamefull offending, and so at length  
horrible to cast vs headlong into ex-  
treame desperation.

<sup>c</sup> Reuel. 12  
verse, 13

For as manie corporal affections  
as be in man, so many occasions dooth  
he take to tempt vs, thereby to wound

i. 5.

vs,

vs, or at least to hurt vs with one prick or other.

Hee laieth snares to take vs in wealth, in pouertie, in pleasure, and in the intisements of the flesh, in anguish of mind, in ambition & desire of glorie, in the werisomnesse of our calling and inferior condition, in cares both for the backe and bellie; in couctousnes and loue of monie, in lust of reuenge.

He tickles some with a desire of glorie and promotion<sup>d</sup>; hee imprinteth in others a veine of curiositie and pride<sup>e</sup>; in others he instilleth suspicions and doubtings of thy diuine will and prouidence<sup>f</sup>; he bloweth into others a perswasion of wisdome and knowledge<sup>g</sup>; some hee carieth awaie in securitie<sup>h</sup>; night and daie, whether we sleepe or wake he is about vs<sup>i</sup>, and with foming mouth, and open iawes, seeketh to deuour vs<sup>k</sup>; that our senses maie be corrupted from the simplicitie, which wee owe to Christ, euen as the serpent deceiued Eaeue by his subtiltie.

O God, who is able to flie awaie; or to persist against so diuers strokes and assaults of the diuel?

Vnles

<sup>d</sup> Matt. 20  
verse, 21

24

Luk. 22, 25

<sup>e</sup> Matt. 9, 11

Matth. 12, 38

Matth. 22

verse, 23, & c

<sup>f</sup> Mat. 6, 24

25

26, & c

<sup>g</sup> 1. Cor. 8, 1

2

<sup>h</sup> Matt. 25,

verse, 2, & c,

<sup>i</sup> 1. Pet. 5, 8

<sup>k</sup> 2. Cor. 12,

verse, 7

7. *against the temptation of Satan.*

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Vnles thou, o most mightie protector, defend vs, alas we perish.

For thou knowest we are too weake to resist, no strength is in vs, no aide, prudence, or policie is in our nature against so strong and subtile an enimie.

Behold, our nature is accursed and vncleane <sup>1</sup>, our flesh is weake <sup>m</sup>, our life is transitorie <sup>n</sup>, and we, alas therefore, be cowards and without armor, giuen to sleepe and slothfulnes <sup>o</sup>, and endeouour not couragiously to withstand the frauds of the diuel.

1 Gen. 6, 5  
Psal. 51, 5  
Matt. 16, 17  
<sup>m</sup> Luke, 22  
verse, 55,  
56, &c.  
<sup>n</sup> Iob, 14, 1,  
2

Wherfore expel from vs this deepe sluggishnes of ours, and open the eies of our mindes, that we maie beholde how great the power, endeouours, strength, and malice of this aduersarie is, with whom we are to encounter.

Psal. 144, 4  
<sup>o</sup> Matt. 26,  
verle, 40

For we wrestle not against flesh and blood <sup>p</sup>, but against rules, against powers, against gouernors, and rulers of the darknes of this world, against spirituall wickednesse in heauenlie places.

P Ephe. 6, 12

O thou Sonne of God, which art that blessed seede <sup>q</sup> broosing the head of the most subtile serpent, bring and broose our enimie Satan vnder thy feete <sup>r</sup>.

<sup>q</sup> Gen. 3, 15  
<sup>r</sup> Rom. 16,  
verse, 20

Thou

1. Iohn. 3, 5

Thou which didst appeare <sup>t</sup> to destroye the workes of the diuel, driue awaye from vs lieng spirits, that they hurt vs not.

1 Matth. 4,

verse, 1, &amp;c.

Marke 1, 12

Luke, 14, 1

1 Reuel. 10,

verse, 2, &amp;c.

2 Mart. 4, 10

Thou our chiefe champion, which of thine owne accord enteredst into tentations <sup>t</sup> that so thou mightest, as it were, hand to hand wrestle with our enimie, and purchase a triumph for vs by thy victorie, hold him fast bound <sup>u</sup> that he exercise not his deuises vpon vs, as he desireth: make vs partakers of thy victorie, that euen as thou in thy bodie ouercamest the diuel <sup>x</sup>: so thou wilt vtterlie dispatch him in thy members.

7 Eph. 6, 13

And therefore giue vnto vs thine whole armory, that like right soldiers we maie resist in the euil day, and vanquish our enimie.

14

Gird vs with the truth; put vpon vs the breastplate of righteousness; & let vs be shod to the propagation of the Gospel of peace.

16

Above al things giue vs the shield of faith, which can extinguish al the fierie darts of wicked spirits. Bestowe vpon vs the helmet of saluation, and the sword of the spirit, which is the worde of God, that through thee we

maie

maie encounter valiantlie, and gloriouslie attaine the victorie.

And holie spirit, almightie God, comfort thou, and strengthen our mindes against so diuers conflicts of Satan, which besetteth vs by manie snares, and especiallie then most of al dooth he seeke our destruction, when we seeke deliuerance by other meanes than by thy word reuealed. Grant therefore that, leauing thy word deliuered vnto vs, we looke not after new reuelations, or violent rauishings, but maie resist the diuel by thy word, so wil he flie from

*vs, Amen.*

## 8. Euening praier, *on Wednesdaie.*



Lord GOD, which art our life<sup>a</sup>, and the strength of our daies, our vpholder, protecting vs from our youth: we thank thee this euening, and with our lips we extol thy woonderful goodnes, because

<sup>a</sup> Deut. 30,  
30

cause thou hast defended vs this daie  
against all aduersities both of bodie  
and soule.

O Lord vnto thee doo we crie <sup>b</sup>,  
<sup>b</sup> Psal. 141, 1. heare vs, hearken vnto our voice whē  
2. we crie vnto thee. Let our praier be  
directed in thy sight as the incense, &  
let the lifting vp of our hands be an e-  
uening sacrifice.

For thou delitest not in the offering  
of Bulls and Rams <sup>c</sup>, but the sacrifice of  
<sup>c</sup> Psal. 50, 13. thankesgiuing shal honor thee.  
14.

<sup>d</sup> Sirac. 35, 1. Who so keepeth the Lawe <sup>d</sup> brin-  
geth offerings enough; he that hol-  
deth fast the commandemēt, offereth  
an offering of saluation. He that is  
2. thankfull to them which haue wel de-  
serued, offereth fine flower; and he  
Phil 4, 18. that giueth almes, sacrificeth praise.

Therefore in this euening tide doo  
we offer vnto thee the continual sacri-  
fice of thankesgiuing <sup>e</sup>, praising thy  
<sup>e</sup> 1. Chr. 16, 37. goodnes for thy mercifull protection  
and defence.

We wil commend thee for thy truth,  
and sing of thee, O thou most Hie; our  
lips shal sing of thee, and our soules  
which thou hast redeemed, yea and  
our tongues shal dailie speake of thy  
righteousnesse.

We

We will giue thanks vnto thee <sup>f</sup>, o <sup>f</sup> Psal. 138, 1  
 Lord, with our whole heart, because  
 thou hast heard all the words of our  
 mouthes.

In the sight of the Gods we will  
 praise thee.

We wil worship toward thine holie  
 Temple, and celebrate thy Name, be-  
 cause of thy great mercie and truth.

For thou hast magnified thy Name,  
 and thy word aboue al things. When-  
 focuer we called vpon thee thou didst  
 heare vs, & enduedst our soules with  
 much strength.

And now we crie vnto thee o Lord,  
 with our voice, & yea in thy sight doo  
 we powre out our praiers, and in our  
 troble doo we vtter them before thee,  
 that thou maist pardon all our offen-  
 ses, & those especiallie which we haue  
 committed this daie.

Bring not into thy iudgement, o  
 Lord, al our idle and vaine words <sup>h</sup>, <sup>h</sup> Mat. 12, 36  
 pardon our babling, and vaine speech,  
 & impute not our foolishnes vnto vs.

Be merciful vnto vs, o Lord; for wee  
 are greatlie pensieue for our sinnes, our  
 harts be troubled within vs, and the  
 feare of death is fallen vpon vs.

Fcarefulnes & trembling are come  
 vpon



1 Psal. 35. 4. vpon vs <sup>i</sup> and an horrible dread hath ouerwhelmed vs.

But, O Lord, absolue vs from al our sinnes through thy word, bringing vnto vs the idifull tidings of gracious deliuerance.

\* Psal. 86. 4 O comfort the hearts of thy seruants <sup>k</sup>: for vnto thee, Lord, haue we lifted vp our soules. For thou art mild, gentle, and of much mercie to as manie as cal vpon thee.

Blessed bee the Lord, which hath heard the voice of our humble petitions <sup>l</sup>.

1 Psal. 38. 6, 7 O God thou art our strength, and our shield, our harts trusted in thee & we are holpen, therefore our harts doo daunse for ioie, and in our songs wee wil praise thee.

We cried vnto thee, O Lord, and said <sup>m</sup>, Thou art our hope, and our portion in the land of the liuing. Consider our cōplaint, for we are brought very low. O deliuer vs from our persecutors: for they are too strong for vs. Bring our soules out of prison, that we maie giue thanks vnto thy Name.

O holie Trinitie, & perpetual vnitie, protect vs this night, that the diuel haue no power ouer vs.

O Father, gouerne vs by thy power;  
 ô Sonne, reuiue vs with thy wildome;  
 and lighten vs, ô holy Ghost, with thy  
 vertue.

O Creator be thou present with vs;  
 ô Redeemer aide vs; ô our Comforter  
 abide with vs.

The Lord blesse vs. <sup>n</sup> and keepe vs, <sup>n</sup> Num. 6, 24  
 The Lord make his face to shine vpon <sup>25</sup>  
 vs, and be merciful vnto vs; The Lord  
 lift vp his countenance vpon vs, and <sup>26</sup>  
 giue vs peace.

This blessing of God be this night  
 and euermore a safetie and protecti-  
 on against al enimies, both visible and  
 inuisible, that they hurt vs not anie  
 waie.

Euen as the pillar of cloud ° in <sup>°</sup> Exo. 14, 19  
 the desert stood betweene the tents <sup>20</sup>  
 of the Aegyptians, & the tents of the  
 children of Israell, that none hurt  
 might come to the people of Israell:  
 so bee thou ô Lord the protector of  
 our soules, and liues; be thou, we be-  
 seech thee, an iron pillar vnto vs <sup>p</sup>, <sup>p</sup> Iere. 1, 18  
 that such as are our enimies preuaile  
 not against vs, and be thou a brazen  
 wal <sup>q</sup> betweene vs, and al our aduer- <sup>q</sup> Ier. 15, 20  
 saries, that they come not nie vs to  
 our hurt.

Giue

Giue vs this night a good sleepe, that quietlie without cares and anguish of mind we may rest this night ; let not troublesome dreames, and fantasies, in which is vanitie, disquiet vs.

Let our sleepe be sweet and helthful to our bodies, that <sup>r</sup> waking in the morning we maie rise in good health, and delight in thee our God.

Grant also that both being in bed, asleepe, and awake wee may alwaies remember our death <sup>r</sup>, which is a passage to an immortal life, & with all our ioyfull resurrection to euerlasting glorie, Amen.



# I. On Thursdaie, Morning praier.

163



Christ which art the light and the daie, dwelling <sup>a</sup> in <sup>e</sup> light that no man can attaine vnto, <sup>y</sup> brightnessse & cleerenes of the eternall Father, the bright morning star <sup>b</sup> driuing awaye the darknes of night, and bringing the light of the daie ouer the face of the earth.

<sup>a</sup> 1. Tim. 6, 16

<sup>b</sup> Reu. 22, 16

We will blesse thee in our life time, & lift vp our hands in thy Name with thankesgiuing, because thou hast bin our defender <sup>c</sup>.

<sup>c</sup> Psal. 36, 3

Vnder the shadow of thy wings we rested quietlie, in thy lap we laie secure and safe. We slept and tooke our rest, & yet rose againe. For the Lorde defended vs, and was our aid.

God is in the mids of vs <sup>d</sup>, therfore we will not be mooued, God wil helpe vs and that right earlie, that we maie reioise in his saluation.

<sup>d</sup> Psal. 46, 3.

O thou onelie begotten Sonne of God, which fittest at the right hande of God thine Almighty Father, wee most humbly beseech thee by thy glo-

• Actes. 1, 2

Luke. 24, 51

f Esai. 44, 22

glorious ascension into the heauens,  
 whereby thou didst pearse the thicke  
 cloudes, that thou mightest put awaie  
 our iniquities like a cloude <sup>f</sup> and wipe  
 awaie our sinnes, whereby thou, which  
 art the Sunne of righteousnes, art hid-  
 den, that neither our soules can be-  
 hold thee, neither our praiers ascend  
 vnto thee, like a mist.

g Esai. 59, 9

h Iohn. 1. 9

Let thy light shine ouer vs this daie  
 (like the cleere daie-star pearling the  
 thicke mistes) to the expelling of the  
 darknes of our vnderstanding <sup>g</sup>.

For thou art <sup>h</sup> the true light lighte-  
 ning euerie man that commeth into  
 this world.

Clarifie our harts, and driue awaie  
 the darknes of error and ignorance,  
 that, as at the breaking of the daie,  
 darknes dooth vanish: so al the dark-  
 nes of our mindes maie be remoued,  
 that we continue not in the dungeon  
 & shadow of death, but maie approch  
 to thy worde <sup>i</sup> as to a candle shining  
 in a darke place, vntil the daie dawne,  
 and thou the daie-starre arise in our  
 harts.

k Psal. 90, 16

17

Deut. 28, 12

Let thy worke appeare to thy ser-  
 uants <sup>k</sup>, and thy magnificence towards  
 the sonnes of men.

The

The glorious maiestie of the Lord  
be vpon vs, and prosper the workes of  
our hand vpon vs; ô prosper the works  
of our hands.

Let vs not forgetting thy comman-  
dements, <sup>1</sup> decline from them either 1 Deut. 28  
to the right hand or to the left, but verse, 14  
make vs to meditate vpon them rising Iosua. 1, 7  
out of our beds, and bind them for a 8  
signe vpon our hands<sup>m</sup>, and tie them m Deut. 6, 7  
to our fingers, and write them on the 8  
table of our harts, that the memorie of 9  
them at no time depart out of our Prouer. 7, 3  
minds.

O Lord, we haue called vpon thee  
daie by daie <sup>n</sup>, we haue stretched out n Psal. 88, 9  
our hands vnto thee.

In our trouble doo we lift vp our  
hands vnto thee, ô Lord, beseeching  
thee most humblie to keepe vs this  
daie, & al our life time from the place  
of hel<sup>o</sup>, and to deliuer vs from the o Psal. 49, 15  
clawes of the vngodlie.

O Lord, be merciful vnto vs, we  
haue longed for thee, be thou our  
helpe and shield <sup>p</sup>, and our saluation p Psal. 33, 20  
in the time of trouble. Send downe  
thine hand from aboue <sup>q</sup> and deliuer q Psal. 144, 7  
vs. Stretch forth thine armewith pow-  
er, strengthen thine hand, and lift  
vp

vp thy right hand to saue vs.

\* Psal. 13, Arise now, o Lord <sup>r</sup>, put forth thine  
verse, 13, &c. hand, & forget not the poore. Breake  
thou the power of the vngodlie and  
malicious, that we without feare of  
danger maie confesse and praise thee.

\* Psal. 131, 7 Though we walke in the middes of  
trouble <sup>r</sup>, yet wilt thou refresh vs; and  
against the furiousnes of our enemies  
wilt thou stretch forth thine hand, &  
thy right hande shall saue vs, that all  
may know and vnderstand that this is  
thine hand, and that thou hast saued  
vs.

Therefore we wil praise the Lorde  
which stood at the right hande of the  
poore <sup>r</sup> to saue his soule from the per-  
verse, 31 secutors.

O most mightie protector, keepe vs  
likewise from al bodilie harme.

\* Psal 69, 3 Deliuier vs from the mire <sup>u</sup> that we  
perish not, deliuier vs from such as hate  
vs, and from the deep waters, that the  
flouds ouerwhelme vs not, neither the  
deepe swallow vs vp; protect vs with  
thine hand that we perish not by thy  
ferie darts.

Thou God rulest the virtues of the  
elementes, which thou hast created,  
\* Psal. 89, 9 and guidest the raging of the sea <sup>x</sup>.  
For



For thou art the God y which framest the mountains, and makest the winds, & declarest vnto man what his thought is, thou makest the morning and darknes, and walkest vpō the hie places of the earth, the Lord God of Hostes is thy Name, worlds without end, *Amen.*

## 2. A thankesgiuing vnto

*God for our food.*

**W**E thanke thee, King of glorie, Lord of heauen and earth, because thou hast from our youth to this present houre maruellouslie nourished vs, giuing vs meate, drinke, and clothing, with al other things pertaining to the sustentation of this our life.

Naked and bare came we out of our mothers wombe <sup>a</sup>, wee brought nothing into the world <sup>b</sup>; but whatsoeuer we haue, thou gauest the same <sup>c</sup>; yea, it was afore we were borne; and in our mothers wombe didst thou ordaine things necessarie for this life, and sufferest vs to inioie all things abundantlic.

<sup>a</sup> Job, 1, 21;

Eccle. 5, 14

<sup>b</sup> 1. Tim. 6, 7

<sup>c</sup> 1. Cor. 4, 7

Al-

d Ps 103, 13  
Esaie 49, 15

Alwaie thou hast a care of vs, as a father hath of his children <sup>d</sup>; neither art thou ignorant that wee stand in need continuallie of thy blessings, and dailie are destitute of new reliefe: al which thou giuest after thy wooted and vnspeakeable goodnes.

\* Iam. 1, 17.

f Psal. 36, 6.

g Psa. 147, 9.

We acknowledge that whatsoeuer we haue, or possesse, it is thy gift; and confesse thee to be the fountaine of al good things <sup>e</sup>, and perceiue thy fatherlie goodnes to be spread not onelie ouer al mankind, but also ouer the brute creatures <sup>f</sup>. Thou giuest meate to al flesh; thou giuest fodder to the cattell; and feedest the yong rauens that cal vpon thee <sup>g</sup>.

h Deu. 28, 8

11

12

i Ps. 134, 28.

For corporal goods are not distributed among men by chance, or without thy providence; neither bee they attained by the onlie industrie & power of man <sup>h</sup>.

Thou giuest <sup>i</sup> and we gather: thou openest thine hand, and al liuing creatures are filled with thy blessing. For without thee all our indeuors bee in vaine, & if thou blesse not our labors, we doo but beat the wind, and receiue no profit.

Great is thy mercie, O Lorde,  
which

which disdainest not to prouide for  
sinful flesh.

O Lord our God, great are thy won-  
derous works<sup>k</sup> which thou hast done <sup>k Psal. 40, 5.</sup>  
for vs, the which we can not so much  
as in thought comprehend, much  
lesse in words expresse.

When we would report and utter  
them, we found them more than we  
could recite.

But notwithstanding thine infinite  
benefits cannot be comprehended of  
man: yet wil we not surcesse to set  
forth thy praise, nor hide thy goodnes  
from the sonnes of men, but wil de-  
clare it, and speake of thy truth from  
one generation to another.

Blessed art thou, o our God, for  
euer & euer<sup>l</sup>, al that is either aboue <sup>1. Chr. 29.</sup>  
in the heauens, or in earth beneath, <sup>verse. 10.</sup>  
is thine. <sup>11.</sup>  
<sup>12.</sup>

Al things come from thee, and  
from thine hands we receiue whatso-  
euer we possesse. And al those things  
of thy meere mercie without our me-  
rits or worthines.

Therefore we wil magnifie the Lord,  
which doth mightie things in al the  
corners of the earth, which doth nou-  
rish vs from our mothers wombes<sup>m</sup>, <sup>m Psal. 71, 6.</sup>

K.I.

and

and giue vs al good things.

Grant vs likewise quietnes of mind, and peace in our time, that thy grace may abound toward vs, continue, and defend vs while we liue.

O Almighty and merciful Father,  
<sup>a</sup>A&.17, 25 by thy breath we toke life <sup>n</sup>the which through thy blessing dooth abide in vs. In thee we liue, moue, and haue our being.

•Dent. 8, 3. For man liueth not by bread onlie,  
 Marth. 4, 4. or by his owne wisedome & forecast,  
 Luke. 4, 4. neither art thou bound with a fatal chaine of second causes, but by thy decree and wil we enioie life, and al things created at thy beck doo continue while thou thinkest good.

Giue vs not onlie store of al things to the necessitie of our life: but grant also to our meat & drinke virtue and power to relieue and strengthen our bodies. For thou alone vpholdest al things by thy word of power P.

•Hebr. 1, 3. Vnles thou dailie diddest feede vs with thy hidden grace, which thou doest enspire into the bread to feede vs, al the heapes of our yeerelie increase were to smal purpose.

For be it, that there be abundance of wheat, wine, & of al other things:  
 yet

yet vnles they be watted by thy blessing, quickly would al com to naught, and we should perish for lack of food in al that abundance. For al the substance which we possesse, what is it without thou prosper and fructifie the same with thy blessing?

And albeit wee feede on bread 9: 9 Matt. 4, 4.  
Deut. 8, 3. yet we ascribe not our life to the virtue of the bread; neither is thy power tied to the bread; nor mans life included within the same, but altogether it dependeth vpon thy wil and good pleasure.

We beseech thee for thy most large and bountifull liberalitie, cast vs not off<sup>r</sup> in the time of our old age; and 1 Psal. 71, 9. when our strength faileth vs, forsake vs not.

Likewise confirme our faith that we distrust not thy promises; neither be we driuen frō thee by any means, seeme they neuer so contrarie to natural causes:

But giue grace that we may withdrawe our eies from al worldlie consultations, and, as touching our food, and other necessities for this life, may wholie depend vpon thee, and at no time goe beyonde the limits

k 2.

which

which thou hast prescribed, through  
our Lorde Iesu Christ, which liueth  
& raigneth with thee for euermore,  
*Amen.*

### 3. A praier for vnitie in Religion.



eternal God, which hast  
called vs to the vnitie  
of the true catholike  
faith, and gathered vs  
by thy worde into the  
lap of thy Christian congregation,  
that we may be al of vs one bodie, <sup>a</sup>  
<sup>a</sup> Ephes. 4, 4. 5. and one spirit, euen as we are called  
<sup>6.</sup> in one hope of our caling, One Lord,  
one faith, one baptisme, one God,  
and Father of al, which is aboue al,  
and through al, & in vs al. For euen  
as thou Father art in thy Sonne, and  
<sup>b</sup> Ioh. 17, 21. he in thee <sup>b</sup>: so should we also be one  
in thee our God.

And therfore we crie vnto thee, O  
almightie Father, and eternal God,  
<sup>c</sup> Psa. 86, 11. teach vs thy waies <sup>c</sup> that wee may  
walke in thy truth; O knit our harts  
vnto thee y we may feare thy Name.

<sup>d</sup> Philii. 2, 2. Grant that al thy faithful may bee  
Rom. 12, 16. like affected <sup>d</sup>, and of one minde, as  
thou

thou art, thinking y same thing after  
the ensample of Christ our Sauior,  
and that as wel in mindes <sup>e</sup> as with <sup>e</sup> Rom. 15, 6  
mouth wee may agree among our  
selues, both in true doctrine, and in  
outwarde behauior of conuersation.  
For the scope of the Churches felici-  
tie consisteth in the vnitie of true  
faith and religion.

Keepe vs in the true vnderstanding,  
and right knowledge of thy sacred  
scriptures, that without strife and co-  
ntention we may speake one thing <sup>f</sup>. <sup>f</sup> 1. Cor. 1, 10  
Philip. 3, 16

Let there bee no dissentions nor  
schismes among vs; let nothing bee  
done through contention <sup>g</sup>, or of <sup>g</sup> Phil. 2, 3.  
vaine glorie, but let vs be one bodie,  
endued with one minde, and iudge-  
ment, according to thy word reuea-  
led, vntil we attaine <sup>h</sup> to the vnitie of <sup>h</sup> Eph. 4, 12.  
faith & knowledge of thy Sonne in- <sup>13.</sup>  
to a perfect man, according to the  
measure of the age of the tūnes of <sup>15.</sup>  
Christ, which is the head, by whom  
the whole bodie being copled and <sup>16.</sup>  
knit together by euerie ioint for the  
furniture thereof (according to the  
effectual power, which is in the mea-  
sure of euery part) receiueth encrease  
of the bodie, vnto the edifieng of it  
k. 3. selfe



selfe in loue.

O most holie Father, keepe vs by thy Name, that wee may be one in thee<sup>1</sup>, and that among vs which are beleeuers, there may be one hart and one minde.

O Christ our onlie Sauior and Mediator, which before thy passion didst praie that wee might be one in thee<sup>1</sup>.  
 \*Ioh.17,21. <sup>4</sup> euen as thou art in thy Father: grant that thy Church may bee at concord, and agree in one true faith and confession.

Let there continue among vs a godlie consent; let there bee one agreement in faith, one minde in praier<sup>1</sup>, that we may grow vp in thee, and  
 1A&5.2,42. <sup>44</sup> that al our harts may be copled together by the bōd of the Spirit, vsing  
 A&5.4,32. <sup>47</sup> thy gifts as they should be, to the advancement of thy glorie, and to the common profit both of thy Church and Common-weale; and walking  
 Eph.4,1. <sup>2</sup> worthie our calling<sup>m</sup> wherevnto we  
<sup>3</sup> are called, with al humilitie and gentlenes, with al lenitie forbearing one  
<sup>3</sup> another through charitie, being careful to keepe the vnitie of the Spirit in the bond of peace.

Represse the furiousnes of Satan which

3. *for vnitie in Religion.*

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which soweth dissention<sup>a</sup> among thy flock to weaken our faith, and to hinder our prayers, wherby thy glorie is defaced.

<sup>a</sup> Matth. 13,  
verse. 25.  
39.

Grant therefore that we proue not desirous of vaine glorie<sup>a</sup> prouoking one another, and enuieng one another, that we bite not one another to our destruction. For of emulation spring contentions, which being once enflamed, boile out into mortal diuisions. And as manie as maintaine emulations, contentions, and factions, are carnal<sup>p</sup> and walke as men.

<sup>a</sup> Gal. 5, 26.

15.

<sup>p</sup> 1. Cor. 3, 3

Wherefore take from vs the zeale of the flesh, which is foolish. And let al enuie,<sup>q</sup> wrath, pride, and arrogancie be far from vs.

<sup>q</sup> Eph. 4, 31.

Likewise let vs auoide<sup>r</sup> foolish and vnlearned questions, knowing that they engender strife and contention, and serue for nothing but to the subuerting of the hearers, and engrasping of errors.

<sup>r</sup> 1. Tim. 1, 4  
1. Tim. 6, 4.  
20.

Where a desire of strife is, there certainlie God dwelleth not<sup>f</sup>: and they which raise tumults of nothing, & disquiet thy flocke, those wilt thou Sonne of God destroe.

<sup>f</sup> 1. Ioh. 4, 16

Come holie Spirit, replenish the  
k.4. harts

harts of the faithful, and inflame in them the fire of thy loue, which once didst gather the nations into the vnitie of the faith through the diuersitie of tongues <sup>t</sup>.

<sup>t</sup> Acts. 2, 4.

Ioine our harts together, that we may nourish Christian concorde among vs, and that we al glued, as it were together in louing harts, may be of one minde in thee <sup>a</sup>; so shal thy pure doctrine zelouslie be maintained, & no false interpretation of the Scripture obstinatelie defended.

<sup>a</sup> Acts. 4, 32.

Bring home to thy folde al such as are turned from the vnitie of true religion, that there may be one pastor

<sup>z</sup> Ioh. 10, 16.

and one folde <sup>z</sup>.

Ezec. 37, 22

To such as are gone out from vs, grant constancie, that they may continue with vs teaching the Gospel to the saluation of the hearers.

And if it fortune that anie, contrarie to the doctrine which wee haue learned, raise dissention & offences, grant that wee may auoide them <sup>y</sup>, least the harts of the simple, through  
10. their sweete perswasions, and flatterie, be deceaued.

<sup>y</sup> Rom. 16,

verse. 17.

2. Iohn. vers.

10.

1. Cor. 14,

verse. 33.

2. Thes. 3, 16

O GOD, autor of peace <sup>z</sup>, and con-  
corde, giue grace that euerie of vs  
may

may thinke the same thing according  
to our Sauior Christ, *Amen.*

#### 4. A praier for peace.



Most Hie God, and ho-  
lic father which art not  
the Autor of dissention  
but of peace <sup>a</sup>, not of  
confusion, nor of inor-

<sup>a</sup>1. Cor. 14,  
verse. 33.  
<sup>2</sup>2. Cor. 13, 12.

dinate life, but the keeper of disci-  
pline and quietnes, from thee come  
holie cogitations, good counsailes,  
and righteous deedes:

Giue vnto vs thy seruants that peace  
which the world cannot giue, that  
both our harts and works may be ap-  
plied to thy commandements, and  
that our daies, through thy protecti-  
on, be alwaies quiet from trouble.

Gouerne thou the whole state both  
of the Church and Common-weale,  
& rule our life, that in our daies iu-  
stice may take place <sup>b</sup>, and peace con-  
tinue as long as the moone shal haue  
hir course.

<sup>b</sup> Psal. 72, 7.

Speake thou peace vnto the com-  
mon people <sup>c</sup>, and to thy Saints, and  
likewise to them which are conuer-  
ted, and turned to a better minde.

<sup>c</sup> Psal. 85, 8.

k. 5.

Let

Psal. 85, 9.

Let thy saluation be nigh them that feare thee, that glory may dwel within our land.

10. Let mercie and truth meete together, yea, let iustice and peace embrace ech other.

11. Let truth arise out of the earth, and righteousness looke downe from heauen.

Psal. 72, 3.

Let the mountaines<sup>d</sup> and the hills bring peace to thy people by iustice.

Blesse Lord al Countries, Cities, Townes, and places where thy word doth abide and is purelie preached.

Psal. 122, 7.

Let them haue much peace that loue thy Lawe and doctrine, and let them be without stones to stumble at, and offences, let there be peace within their wals<sup>e</sup>, and prosperitie within their palaces.

Psal. 24, 7.

O Lord, strengthen the locks of our ports, and blesse thy children within them; put peace for our endes, and bounds; and fil vs with the fat of the corne, that thou King of glory, and Lorde of hostes maist enter by our gates<sup>f</sup>, and thy pure word abide not onlie in our wals, but also in our wils, to the glorie of thy Name, and comfort of our soules; and that honest

nest discipline together with integritie of virtue, maners, and humane literature may be maintained.

O eternal God, which hast called vs <sup>g</sup> 1. Cor. 7. in peace <sup>g</sup>, grant that with al men, as <sup>verse.</sup> 13. much as in vs lies <sup>h</sup> wee may haue <sup>h</sup> Rom. 12. peace; and let vs account of holines <sup>i</sup> <sup>verse.</sup> 18. without which none shal see <sup>y</sup> Lord. <sup>i</sup> Heb. 12, 14.

Aswage our harts, that wee may cleane forget al injuries <sup>k</sup>, and forgive ech other in manie things, least <sup>k</sup> Mat. 5. 44. by reuēging our selues we take awaie <sup>45, 86.</sup> Matt. 6. 14. the publike tranquillitie. <sup>15.</sup> Eccle. 28, 1.

Represse the Diuel, the breake of godlie concord and Christian peace, which ranging throughout al regions <sup>l</sup>: soweth euerie where the secde <sup>l</sup> 1. Pet. 5, 8. of strife and debate. <sup>2.</sup>

O God of peace which makest an ende of war <sup>m</sup> in al the worlde, and breakest the bowe, and knapest the speares asunder, and burnest the chariots with fire; protect vs from war and slaughter; scatter the nations <sup>n</sup> <sup>m</sup> Psa. 46, 9. that delight in war. <sup>n</sup> Psa. 68, 30.

Breake thou and hinder al euil counsailes, & the purpose of such as mind and thirst after nothing els but the shedding of innocent blood.

Confound them in their imaginati-  
ons.

• Psal. 6, 10. ons ° that they take none effect, let them be turned back & put to shame.

Let them come to shame and perish through their owne imaginati-  
 P Psal. 5, 10. ons P, that Churches & schooles wel  
 ordained be not ouerthrowne, nor  
 idolatrie get the dominion ouer vs.

Ingrasse therefore into al men of  
 what calling soeuer, a desire of peace  
 9 Rom. 12. 9; contented mindes in their vocati-  
 verse. 18. ons, and a carefulnes to aduance the  
 Heb. 12, 14. welfare of that place where they doo  
 abide: so shal they, neither through a  
 desire of others wealth, nor by ambi-  
 tion or vaine glory raise any tumults  
 to our disquietnes.

And where strife, contention, and  
 discord is among men, there do thou,  
 ô most mightie God, reconcile their  
 harts and mindes, that those flames  
 and fires may speedilie be put out.  
 For thou canst conclude a truce for  
 vs<sup>r</sup> with the stones of the ground;  
 1 Ioh. 5, 23. and compel the beasts of the field to  
 seeke those things as belong to our  
 peace; and the Woolfe to dwel with  
 the Lambe<sup>r</sup>, and the Leopard to lie  
 1 Esai. 11, 6. downe with the Kid.

Therefore make our tabernacles  
 safe and quiet, that about them there  
 may



may be a rich tranquillitie, which  
may abound like the streame run-  
ning ouer his bank <sup>c</sup>, and our righ- <sup>c</sup> Esai. 48, 18  
teousnes as the waues of the sea,  
which is neuer without water.

In the Lorde shal we haue our  
wished peace, and the worke of righ-  
teousnes shal be peace <sup>a</sup>, & hir frute <sup>a</sup> Esai. 32, 17  
rest and quietnes for euer. And thy  
people shal dwel in the ynnies of  
peace, and in sure dwellings, in safe  
places of comfort. 18.

In ioie shal we go forth <sup>x</sup> and re- <sup>x</sup> Esai. 55, 12  
turne in peace, the mountaines and  
hills shal sing with vs for ioie, & al the  
trees of <sup>e</sup> field shal clap their hands.

Heare vs, o Lord of peace <sup>y</sup>, and <sup>y</sup> 2. Thes. 3,  
grant that thy peace <sup>z</sup> which passeth <sup>verse. 16.</sup>  
al vnderstanding, may kepe our harts <sup>z</sup> Phil. 4, 7.  
and minds in our Lord Iesu Christ,  
which liueth and raigneth with thee  
in the vnitie of the holy Spirit a God  
now, and for euermore, *Amen.*

## 5. A praier for vnbeleeuers.



Vnto thee doe wee crie, <sup>a</sup> Gen. 1, 26.  
o Lorde, Father and <sup>Gen. 5, 1.</sup>  
maker of al men <sup>a</sup>, <sup>Psal. 139, 16</sup>  
which art rich vnto al <sup>b</sup> Rom. 10,  
that cal vpon thee <sup>b</sup>, <sup>verse. 12.</sup>  
and <sup>Ephes. 2, 4.</sup>

\* 1. Tim. 2, 4

and which commandest the light to shine out of darknes: for thou wilt <sup>c</sup> that al men should be saued, & come to the knowledge of the truth.

d Eph. 2, 12

And therefore of thy great loue thou diddest call vs to the participation of the lot of the Saints in light, which are by nature the children of wrath and of death; aliens <sup>d</sup> and strangers from the testaments of promise, hauing none hope, & without God in the world: but now are  
 19. fellow Citizens with the Saints and of the housholde of God, built vpon the foundation of the Apostles and  
 20. Prophets, Iesus Christ being the  
 21. head corner stone, which sustaineth the whole building by his worde of power.

\* Ioh. 17, 20.

Heare vs thy seruants making supplication for such as yet haue not heard the sound of thy Gospel <sup>e</sup>, neither knowen thy Name, but sitting in

f Luk. 1, 79.

g Eph. 4, 18.

darkenes <sup>f</sup> & in the shadow of death, haue their minds darkned <sup>g</sup> and are alienated from the life of God by the ignorance that is in them, & carried

h 1 Cor. 12.

verse.

awaie vnto dumbe idols <sup>h</sup>, and fained  
 2. Gods, euen as they are led, & runne to worship that which is no God.

Giue

Giue grace, that thy worde may be  
known among them<sup>1</sup>, and preached <sup>i</sup> Esai. 19, 25  
in euerie land, and the sound thereof  
go out into the ends of the world <sup>k</sup>, <sup>k</sup> Psal. 19, 4.  
that thou maist be found of them <sup>Rom. 10, 18.</sup>  
which sought thee not, & famous a-  
mong such as neuer asked after thee. 20.

Send forth thy word that they may  
be healed <sup>1</sup>, & walke no more in the <sup>1</sup> Ps. 107, 20.  
vanities of their minde.

O God, Father of our Lord Iesu  
Christ, King of glorie <sup>m</sup>, giue them <sup>m</sup> Eph. 1, 17.  
the Spirit of wisdom and reuelati-  
on through the knowledge of thee,  
lighten their mindes that they may  
knowe, what the hope is wherevnto  
thou hast called vs; and how preci-  
ous the glorie of thine inheritance  
in the Saints; and how excellent the  
greatnes of thy power towarde vs,  
which beleue according to the wor-  
king of his mightie power, which  
thou hast wrought in him, when he  
was raised by thee from the dead, and  
placed at thy right hand in heauen-  
lie places aboue al principalities and  
powers. 18.  
19.  
20.  
21.

Open the harts of vnbeleeuers,  
that hearing thy worde they may ac-  
knowledge thee the onelic true God  
<sup>n</sup>, and

¶ Ioh. 17. 3. <sup>n</sup>, and Iesus Christ whom thou hast sent; and may worship thee the Father in the Sonne, and the Sonne in thee the Father with the holy Ghost, euen as thou hast reuealed thy selfe.

Take the vale from the harts of the  
 • 2. Cor. 3. Iewes ° least being blinded in the  
 verse. 13. reading of the old Testament, they  
 P Ro. 9. 33. stumble at the stone P and rock of of-  
 1. Peter. 2. 8. fence by incredulitie, and hardnes of  
 their harts, that thy Sonne Christ  
 ¶ 1. Corin. 1. crucified ¶ and preached, be not vn-  
 verse. 23. to them a stumbling block, and thy  
 Gospel the sauer of death vnto death  
 ¶ 2. Cor. 2. 15; but that being conuerted by true  
 verse. 16. faith to the knowledge of thee the  
 Father in the Sonne, their face being  
 vncovered, they may behold thy glo-  
 rie, knowing by the writings of the  
 Prophets, the Messias, whom thou  
 hast appointed to be the Sauior of  
 the world.

Likewise gather thou the Gentils  
 (to whō thy Gospel, the word of the  
 ¶ 1. Cor. 1. crosse is meere foolishnes ¶) into thy  
 verse. 23. Congregation, that they may em-  
 brace thy mysterie, casting of al flesh-  
 lie wisdome, and lead al their cogi-  
 tations captiue ¶ to the obedience of  
 ¶ 2. Cor. 10. verse. 5. the Gospel.

More-

Moreouer, our praier and supplication is, not onelie for those aboue mentioned, but also for such as, either, although they resist not thy truth, and pure religion openlie and obstinatlie, professe our religion, yet mingled with manie superstitions & abuses, worshipping & calling vpon Saints departed out of this life; or be addicted to outward ceremonies <sup>a</sup> & rudiments of this world, burdening their consciences with mans obseruations, and traditions of their fathers <sup>x</sup>; or trusting to their owne righteousness, or rather to the workes and deedes of the flesh, refuse and make little account of the righteousness <sup>y</sup> which is the true iustification, and go about to establish their owne righteousness. But Christ is the end of the Lawe for righteousness to as manie as beleue. And, <sup>z</sup> an other foundation can no man laie, than that is laid in thy Sonne the Messias, which is the waie, <sup>a</sup> the truth, the life, and the end of the Lawe <sup>b</sup>.

<sup>a</sup> Colof. 2, 8<sup>x</sup> Mat. 15, 2.  
9.<sup>y</sup> Rom. 10, 3

4.

<sup>z</sup> 1. Cor. 3, 11<sup>a</sup> Iohn. 14, 6<sup>b</sup> Rom. 10, 4

For by his perfect obedience and fulfilling of the Lawe; by his innocent and bitter death, he hath restored vnto vs true saluation, and perfect

\* Ioh. 3, 15. fect righteousness, that euerie one \*  
which belecueth on him might not  
perish, but haue euerlasting life.

O God, the sight of the blind, bring  
them home againe, which through  
ignorance either are entangled in  
doubtfull laberinthes, and grosse er-  
rors, or countenance polluted reli-  
gion, that lightened by thy spirit,  
they may returne into the right  
waie d.

\* Ioh. 6, 44  
65.

And such as with impudent faces,  
and stiffe necks, doo obstinatlie, with  
an affected ignorance withstande  
thine holie Spirit, whose senses the  
god of this world hath blinded \* that  
the light of thy glorious gospel shine  
not ouer them, repressse, and bridle  
their malice, that by slaughters and  
persecutions they neither trouble, nor  
destroie thy Church, *Amen.*

## 6. A praier for our be- nefactor.

\* Mat. 10, 42  
Mark. 9, 41.



Merciful, faithful, and  
louing God, rewarder  
of al good workes \*.

For asmuch as in-  
gratitude is the most  
odious

odious and detestable vice of al, the which both thou doest abhor, and no wise man can abide, as a thing deseruing infinit paines and rigorous punishment. For hee which rendreth euil for good <sup>b</sup>, euil shal not depart <sup>b</sup> Pro. 17, 13 from his house. And <sup>c</sup> the hope of <sup>c</sup> Wis. 16, 29 the vnthankful shal melt away like the winter ice, and flow awaie as vnprofitable water.

Wee beseech thee giue vs grateful minds, alwaies remembring benefits receiued, least forgetting the merits exhibited vpon vs, we fal into the filthie and abhominable fault of ingratitude.

But gouerne vs with thine holie Spirit, that wee may alwaies giue thanks vnto thee a most bountifull God, for such benefits as thou hast bestowed, not vpon vs onelie, but vpon al mankind <sup>d</sup>; <sup>e</sup> Ps. 116, 12. 17.

For creating vs after thine owne image <sup>e</sup>; for redeeming vs being sinners forlorne, and condemned; for Colof. 3, 10. deliuering vs from sinne, death, and hel by the most holie and pretious blood of thy deere Sonne <sup>f</sup>; for be- <sup>f</sup> 1. Pet. 1, 19 stowing thy righteousnes, thine holy Hebr. 9, 14. Spirit, and euerlasting life vpon vs; for



for conseruing our soules, and bodies safe and sound; hmallie for giuing, and that abundantlie, al such things as are necessarie for the sustentation of this life; and besides, for thy merciful protection against al dangers; al which thou doest of thy meere mercie and Fatherlie goodnes without anie merits or worthines of ours.

And therefore wee wil extol thee, ô God of our life, and yeeld thanks to thy Name, ô most Hie. For thou art gracious <sup>8</sup> and thy mercie endureth for euer.

We wil giue thee thanks, ô Lord, <sup>8</sup> among the people <sup>h</sup>; we wil sing to thee among the nations. For the greatnes of thy mercie reacheth vn- to the heauens.

So infinite and great are thy benefits conferred vpon vs, ô Lorde, that we are vnable to conceiue them in our minds <sup>i</sup>.

Notwithstanding our mouthes shal speake of thy righteousness, and saluation <sup>k</sup> for we know none ende thereof.

What recompence shal wee make to the Lord for al the benefits that he hath done vnto vs <sup>l</sup>? We wil take vp the

6. *for our benefactors.*

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the cup of saluation, & cal vpon the Name of the Lord. We wil pay our  
vowes vnto the Lord in the presence  
of his people.

Pla. 116, 13.

14.

18.

We wil neuer forget thy benefits  
and woonderous works which thou  
hast done for vs. To thee, ô God the  
Father, be thanks for al things<sup>m</sup> in  
the Name of our Lord Iesus Christ.

Eph. 5, 20.

Secondlie, we thinke it our bounden  
dutie to pray for our benefactors  
that haue begot, brought vp, taught,  
& promoted vs, that it would please  
thee to repaie them, and al other for  
whom we are bound to praie, whose  
necessities are knowen to thee.

These we commend to thy mercie  
in our praiers, that thou maist blesse  
them both with temporal and euer-  
lasting rewards.

O celestial God, and most excel-  
lent recompencer, thou hast power  
and mercie<sup>n</sup> to render to euerie one  
according to their workes. Do wel,  
ô Lord, ° vnto those that be good  
and true of hart.

° Ps. 62, 12.

Matt. 16, 27.

Rom. 2, 6.

° Ps. 125, 4.

Vouchsafe to reward al our bene-  
factors; let them receiue most plenti-  
ful benefits according to the multi-  
tude of thy mercies.

Shewe

Shewe mercie vnto them, ô Lord,  
that haue comforted vs; and so blesse  
their families, that they may finde  
mercie with thy sonne our Lord and  
Sauior Christ at that daie<sup>p</sup> when we  
shal al appeere before his tribunal  
seate<sup>q</sup> to giue an accompt of our  
works.

2. Cor. 5, 10. O Sonne of the liuing God, which  
doest ascribe and impute the same to  
be done vnto thee<sup>r</sup> which is exten-  
ded vnto any of thy seruants; & dost  
promise a most liberal reward euen  
for a cup of cold water<sup>r</sup>, require ac-  
cording to thy wonted goodnes,  
euerie one which haue extended the  
works of mercie, and the duties of  
humanitie vpon vs, that they may be  
blessed, and enriched mightilie<sup>r</sup> with  
the encrease of good things.

Hee which hath consideration of  
the poore and needie<sup>n</sup>, let him be  
deliuered, ô Lord, in the euil daie;  
2. Keepe him, giue him life, make him  
blessed in the lande, and giue him  
3. not vp to the wil of his enemies; but  
comfort him when hee lieth sick on  
his bed, & in the daie of trouble heare  
his praiers. Let his almes be alwaie  
in thy sight<sup>x</sup>, and be mindful of him  
for

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for euer, that when he falleth he may  
be vpholden.

Grant, Lord, that according to  
our habilities wee may recompence  
benefits receiued; & shew our selues  
grateful indeed, that our leaues wi-  
ther not, neither that we like wither-  
red trees y be cut downe.

y Sirac. 6, 3.

Be merciful vnto vs, o God, raise  
vs vp againe z, that we may reward  
them.

z Ps. 41, 10.

And if we haue not wherewithal  
to requite their curtesies, a let them  
bee rewarded in the resurrection of  
the iust; reward them, o God, on our  
behalfe; o Lord, thy mercie b endu-  
reth for euer.

a Luk. 14, 14

b Ps. 138, 8.

O GOD, the holie Ghost, take  
from vs the desire of reuenge c, least  
rendring euil for euil to any man  
wee purchase the like punishment:  
but while time serues d, let vs doo

c Eccl. 28, 2

d Gal. 6, 10.

good vnto al, especiallie to them  
which are of the household of  
faith, according to the exam-  
ple of our heauenlie Fa-  
ther e, who is blessed  
for euer more,

e Mat. 5, 48.

*Amen.*

A

## 7. A praier againſt the offences of this world.



<sup>a</sup> Act. 17, 24

Heauenlic Father, and  
eternal God, which haſt  
created the world <sup>a</sup>; &  
ſo didſt loue the ſame,  
that thou gaueſt thine

<sup>b</sup> Ioh. 3, 16. onelie begotten Sonne <sup>b</sup>, that who-  
ſoeuer belecueth on him ſhould not  
periſh, but haue life euerlaſting:

The whole world lieng in wicked-  
<sup>c</sup> Ioh. 1, 19 nes, <sup>c</sup> doth not confeſſe thy loue, it is  
<sup>d</sup> Ioh. 2, 16 altogether giuen to pleaſure <sup>d</sup>, ful of  
carnal concupiſcence; luſt of the eies,  
and pride of lite;

It is the malignant Church which  
is the ſinke of ſinne, and a confuſed  
heape of wicked men, which loue  
<sup>e</sup> Ioh. 3, 19. darknes <sup>e</sup> more than light.

Al things in this diſeaſed world  
are replenished with outragious wic-  
<sup>f</sup> Matth. 24, verſe. 38. kednes <sup>f</sup>, and horrible offences; eſpe-  
ciallie in this laſt doting age, wherein  
moſt grievous & lamentable finnes  
doo raigne, and al things leeſe conti-  
nuallie of their virtue.

For what doth encrease but the  
contempt of God and his word, vn-  
gratefullnes,

gratefulness, bellicheere, riotousnes,  
vnlawful pastymes, and a shameful a-  
buse of al good things: From whence  
doe ensue mortal punishments, as  
are the woful disorders in Common-  
weales, and other horrible euent.

So that al things, as it were, ouer-  
burdened and wearied, do grone, and  
trauel in paine together with thine  
elect, and desire a deliuerance & from  
such and so great euils, wherevnto  
they are subiect, and made to serue to  
vanitie at the lust of the wicked.

Vnto thee doe we crie from the bot-  
tome of our harts, Segregate vs, O  
Lord, from the darknes, deceipt, and  
filthines of this world, and withdraw  
vs from the desire of earthlie things;  
that being incorporated into thy con-  
gregation, where thy Diuinitie doth  
abide, we may seeke after heauenlie  
things <sup>h</sup>, and forsake earthlie which  
are fraile and transitorie <sup>i</sup>.

<sup>h</sup> Colo. 3, 2.  
<sup>i</sup> 1. Cor. 7, 31  
<sup>i</sup> 1. Ioh. 2, 17.

O righteous Father, the world doth  
not knowe thee, but thy Sonne doth  
knowe thee <sup>k</sup>; and they to whom thy  
Sonne doth reueale thee by thine ho-  
lie Spirit.

<sup>k</sup> 1. Iac. 1, 27

Giue vs the same thy Spirit, that we  
may knowe what riches we haue re-

L. I. ceived

ceiued by Christ, and speake not the things which mans wisdom doth teach <sup>1</sup>, but which thy Spirit shal teach comparing spiritual things with spiritual.

Keepe vs in the confession of thy Name, that thou in vs maist be glorified, and that we fauor not of terrene and worldlie things but dwelling in minde in heauen may seeke those things that are aboue <sup>m</sup> and be made partakers of the diuine nature, and flie from the corruption, which is in the world: least in this miserable and drunken state thereof, we enwrap our selues in worldlie cares, which withdraw our minds from the exercise of godlines, and choake the good motions of the holie Spirit.

Grant therefore that we loue neither the worlde <sup>n</sup>, nor the things in the world: but vsing this worlde, we may be as those which vse it not <sup>o</sup>. For the forme of this worlde doth passe awaie.

Rule thou our harts that we giue not our selues to the pleasures of this world; neither enter into the broad waie, and wide gate <sup>p</sup> which bringeth to eternal destruction: but shunning al



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al the enticements of this world may go in at the narrow gate to the kingdom of heaven. Math. 7, 14

O Christ our redeemer, which hast chosen & seuered vs from this world, that, not imitating the same, wee might be saued: giue grace that al which haue promised wholie to serue thee, which doest ouerthrow y prince of this world, may be safe from al the assaults of the subtile spirit. ¶ Eph. 3, 2. Iohn. 12, 31

For it were a shamefull and traitorous deed to promise wholy to be thy seruants, and yet to fauor thy mortal enemie, and to follow his workes. But he that warreth & laboureth to please him which hath chosen him to be a soldior. ¶ 2. Tim. 2, 4

Guide vs that we follow not the vading glorie of this world, neither delite therein. For he which wil fauor the world is an enemie to God. But let the world be crucified to vs, and we to the world, through the denial of our selues, and renouncing al the enticements of the same. ¶ 1. Ioh. 2, 15. Matt. 7, 24. Gal. 6, 14.

Grant vs grace, that we may walke wiselie & circumspectlie in this present world, not as fooles and vnwise, but as wise: and shun al occasi- ¶ Luk. 9, 23. Eph. 5, 15. Coloss. 4, 5. 1. Pete. 4, 2.

ons of falling, and redeeme the time  
 Eph. 5, 16. y because the daies are euil.

O God the holie Ghost, poure into  
 vs thine heauenlie wisdom, which is  
 from aboue z, that in spiritual mat-  
 ters we may cast off altogether the  
 wisdom of the world, which is foo-  
 lishnes with God a, and in the simpli-  
 citie of mind cleaue vnto thy word.

Instruct vs, that hauing renounced  
 b Titu 2, 12. vngodlines b, we may walke vpright-  
 lie and godlie in this world; looking  
 13. for that blessed hope, and appearing  
 of the glorie of the great God, and of  
 our Sauior Iesus Christ, which gaue  
 14. himselfe for vs to redeeme vs from al  
 iniquitie, and to make vs a pure pe-  
 culiar people vnto himselfe, zelous of  
 good works c.

Comfort our minds, that our harts  
 d Iohn. 14, 1. be not troubled d when the world doth  
 27. persecute vs. For we are counted no  
 better than the very excrements, and  
 e 1. Cor. 4, offscouring of this world e. And there-  
 verse. 13. fore make vs patientlie to beare not  
 onclie euerie miserie incident to al  
 men: but also the peruerse and sinister  
 iudgement of the worlde, the which  
 f. 1. Pet. 2, 23; also thou didst suffer for our sakes f.  
 Psal. 22, 6.

Vpholde vs in the mids of our af-  
 flictions,

fictions, that both the world and the prince thereof may wel knowe, that thou hast a tender care & ouer thy poore flock, and wilt protect, and saue the same euerlastingly, *Amen.*

<sup>2</sup> Ioh. 3, 15.  
16.

## 8. Euening praier, *on Thur/daie.*



I thank thee, <sup>a</sup> King of heauen & earth, for protecting vs this daie by thy strong hande, and stretched out arme from al perils.

<sup>2</sup> Psa. 136, 2.  
3.  
26.

The right hand of the Lord <sup>b</sup> bringeth mightie thinges to passe; the right hand of the Lord hath exalted vs; the right hand of the Lorde doth great things, it hath kept vs from al euil; the Lord hath saued our soules.

<sup>b</sup> Psa. 118, 15.  
16.

Therefore we wil be mindful of thee, O Lorde, vpon our beds, and waking wil we meditate of thy goodnes, because thou hast bin our helper <sup>c</sup>; vnder the shadow of thy wings wil we reioice. Our soules cleaue vnto thee,  
3. because

<sup>c</sup> Psa. 63, 7.  
8.

because thy right hand hath vpholden vs, & saued vs in our extremities.

<sup>1</sup> We wil be mindful of the time past wherein thou maruelouſlie didſt aſſiſt vs, and meditate of al thy deedes d. Wee wil diſcourſe of the workes of thine hands, and wil neuer forget thy mightines.

<sup>2</sup> Ezra. 3, 11. For thy mercie endureth for euer e, and thou wilt not deſpiſe the workmanſhip of thine owne hands.

<sup>3</sup> Now bleſſe the Lord al his ſeruants which ſtand in the houſe of the Lord in the courts of the houſe of our God;  
 2. in the night lift vp your hands to his ſanctuarie, and bleſſe the Lord;  
 3. The Lord which made both heauen and earth, bleſſe vs from aboue.

Vnto thee, O Lord, doe we lift vp our hands, and beſeech thee with al humblenes of minde, pardon al our finnes, which this daie we haue committed either againſt thee, or our neighbors.

<sup>4</sup> Eſai. 59, 3. Our hands are defiled with blood, and our fingers with iniquitie. Our tranſgreſſions are afore thee, and make anſwere againſt vs.

<sup>5</sup> 2. Eſdr. 8, verſe. 26. But doe not thou, Lord, beholde the wickednes of thy people h: but remember

remember thy couenant which thou  
 hast made with vs in the blood of thy  
 Sonne ; neither consider thou our 2. Esdr. 8, 27  
 wicked enterprises, but haue in mind  
 that thy testimonies are pure among  
 vs, and thy worde vndefiled. 38. Thinke  
 not vpon those that haue walked fai-  
 nedlie before thee : but remember  
 them which according to thy wil doe  
 feare thee. Neither doe thou destroye  
 them which haue liued beastlie, loke  
 vpon them that not onelie teach, but  
 obserue thy commandements. 29. Take  
 thou none indignation at them which  
 are worse than beasts : but loue them  
 alwaies that put their trust in thy  
 righteousness and glorie. 30. For we and  
 our Fathers haue al the same sick-  
 nes : but because of vs sinners thou  
 shalt be called merciful. 31. For if thou  
 hast mercie on vs, thou shalt be cal-  
 led merciful to vs that haue no works  
 of righteousness. 32.

And therefore be thou merciful vn-  
 to vs, O Lord, for thy Name sake, and  
 pardon al our transgressions, where-  
 by most infinitelie we haue deserued  
 thine euerlasting displeasure. Let  
 thine hand be readie to saue vs, that  
 we may prefer thy commandements

i Psal. 119, 14. aboute al things i, and fulfil them with  
127. our fingers.

\* Psal. 77, 2. O Lord k in our trouble doe we seeke  
thee ; our hands in this night season  
are lifted vp to thee, Neither shal any  
thing be in cause, but that in this dark  
and dreadful night, thou shalt lighten  
and illustrate euerie darke corner of  
our habitation, that our candles go  
not out by night.

1 Micah. 7, 8. When we sit in darknes l bring vs  
into the light, saue vs from vtter dark-  
nes m where is weeping and gnash-  
ing of teeth. m Math. 22, verse. 13.

Thou art the G O D which giuest  
light to our candle, lighten therefore  
p Psal. 13, 3. our darknes, O our God, n that we  
sleepe not in death . And protect vs  
o Esai. 51, 16 by the shadow of thine hand o that  
none euil stick to vs this night.

Deliuier vs from the snare of the  
p Psal. 91, 3. hunter p, and from the noisome pesti-  
4. lence. Defende vs vnder thy wings,  
and vnder thy feathers we shal be  
5. safe. Let thy truth compasse vs like a  
shielde, that we be not afraid for any  
6. terror by night, nor yet either for the  
pestilence that walketh in darknes,  
or for the sicknes that destroyeth at  
7. none daie. A thousand shal fall beside

vs,

vs, and ten thousande on our right hand, but it shal not come nigh vs.

O Lorde, deliuer vs out of the hands of our enimies q, and saue vs from such as persecute our soules: they imagine wickednes in their chambers, they sleepe not r except they haue done mischiefe, and sleepe is taken from them vntil they haue done harme.

9 Psal. 21, 8.

Psal. 36, 11.

r Pro. 4, 16.

O Lord, keepe vs, O Lord; be thou our defence ouer our right hande, that the sun parch vs not by day s, nor the moone by night.

s Psal. 121, 6.

The Lorde is our light t, and our saluation, whom then shoulde wee feare? The Lorde is the strength of our life, of whom then shoulde we be afraid? Though an host of men were laid against vs; yet shal not our harts be afraide: and though the wicked should rise vp against vs to deuour our flesh; yet it shal be our comfort alwaie, that thou wilt hide vs in thy Tabernacle in the euil daie, and defend vs in the secret place of thy dwelling through Christ our Lord,

t Psal. 27, 1.

*Amen.*

On





# 1. On Friedaie, Morning praier.



Blessed is the Lorde  
G O D of Sabbaoth  
which by his com-  
mandement crea-  
ted the morning, &  
assigned a to the day

<sup>b</sup>Iob. 38, 12.

13.

Spring his place, where arising euerie  
daie it apprehendeth the wings of  
the earth, and speedilie runneth to  
the vndermost parts of the world.

<sup>b</sup>psa. 77, 13.

14.

Who is like our God<sup>b</sup>, which doth  
woonderous things both in heauen  
and earth?

<sup>c</sup>Eesai. 66, 1.

Actes. 7, 48.

49.

O Lorde, heaven is thy seat, and  
the earth is thy foote stoole.

Vnto thee doe we bend our selues,  
yeelding most humble thanks for  
that it hath pleased thee of thy won-  
ted goodnes to preferue vs this night  
vnder thy merciful protection.

Of

Of thy clemencie hast thou deliue-  
red our soules out of trouble, with thy  
shield of saluation hast thou compas-  
sed vs about, like as a shepherd d

<sup>d</sup> Esai 40, 11  
Ierc. 31, 10.

Wherefore we wil sing of thy pow-  
er e, and praise thy mercie betimes in  
the morning. For thou hast bin our  
defence and refuge in the daie of our  
trouble.

<sup>e</sup> Psa. 59, 16

We beseech thee euen for the bloo-  
die sweate of thy Sonne our Lorde  
and Sauour Christ, that thou wouldest  
vouchsafe this morning to moisten  
and mollifie our harts, through the  
grace of thine holie Spirit.

As the morning dew f spreading it  
selfe earlie before daie doth wet, and  
fi the earth; and as the morning  
raine g by drops doth water drie pla-  
ces, whereby they doe fructifie and  
bring forth herbes and grasse: so ex-  
tende thy grace towarde vs h, and by  
thine heauenlie dewe besprinkle our  
harde and drie harts; that wee may  
wholie delight i in the waies of thy  
righteousnes, and walke in the pathes  
of thy commandements.

<sup>f</sup> Wis. 11, 19.

<sup>g</sup> 2. Sam. 23,  
verse. 4.

<sup>h</sup> Psa. 72, 6.  
Micah. 5, 7.

<sup>i</sup> Ps. 119, 14.

i.

Let thy liuing Spirit k guide vs  
forth into the lande of righteousness.

<sup>k</sup> Ps. 143, 10.

O

**Pfal. 143, 11.** O Lorde, for thy Name sake quicken vs in thy righteousnes, that thy word  
 1 **Pfal. 119,** may be <sup>l</sup> a lanterne vnto our feete,  
 vers. 105. and a light vnto our steps.

**Pfal. 25, 4.** Shew vs thy waies <sup>m</sup>, O Lorde, and teach vs thy pathes.

Order our steps according to thy  
**Pfal. 119,** word, so shal no wickednes <sup>n</sup> haue do-  
 verse. 133. minion ouer vs, neither shal we wan-  
 der from the right waie.

29. Take from vs the waie of lieng, and grant vs gratiouſlie thy lawe.

O would to God our waies were di-  
 rected to the keeping of thy statutes,  
**Pſalm 1, 1.** that we might not walk <sup>o</sup> in the coun-  
 ſel of the wicked, nor ſtand in the way  
 of ſinners, nor ſit in the ſeate of the  
 2. ſcorneful, but delight in the lawe of  
 the Lorde, and exerciſe our ſelues  
 therein daie and night; then ſhoulde  
 3. we be as a tree planted by the riuers  
**Ierem. 17, 8.** of waters, that bringeth forth hir  
 fruite in due ſeaſon.

O Lord, in our troubles we wil ſeek  
 thee earlie in the morning, and re-  
 turne vnto thee our God, which art  
 readie at the ſpring of the daie, and  
 wilt come vnto vs as the fructifying  
**P Hoſe. 6, 3.** raine <sup>p</sup>, and as the timelie and lat-  
 ter ſhoure which doth good to the  
 earth:

earth: be thou in like maner a refuge vnto the poore, and a timelie helper in our trouble.

We wil loue thee deere<sup>ly</sup> q, O Lord our strength: thou art our rock & our defence, our Sauior, our God, and our might in whom we wil trust, our buckler, the horne of our saluation and our refuge. q Psal. 18, 1.  
2.

Keepe vs, Lord, from the hands of the vngodlie r; preserue vs from wicked men, which are purposed to ouerthrow our goings. r Psal. 140, 4.

The proude haue laide a snare for vs, & spred a net abroad with cordes, yea, and set traps in our waie. But deliuer thou our soules from death s, and our feete from falling. s Psal. 56, 13;  
Psal. 103, 4.  
5.

For thou art righteous, O Lorde, and dwellest in the middes of vs t doing none iniquitie: but earelie, earelie euerie morning bringest thou forth thy iudgement into light, and wilt not be drawen awaie from sauing vs, that we be not hurt of bloodie felowes, of theeues and murthers, whose feete are swift u to shed blood. t Soph. 3, 5.  
u Pro. 6, 18.  
Prou. 1, 16.  
11.

In thy Name, O Christ, King of eternal glorie we wil tread vpon the Serpents

**Luk. 10, 19** Serpents and Scorpions x, and ouer  
the whole power of the enimie, and  
he shal not hurt vs, for thy word shal  
**Will. 6, 21** saue vs y, which liuest and rulest with  
the Father in the vnitie of the holie  
Spirit, a God for euermore, Amen.

## 2. A thankesgiuing for the passion of Christ.



**V**E thanke thee, O Lord  
Iesu Christ God and  
man, for that of thine  
onelie and free mercie  
without any workes or  
worthines at al of ours, thou hast re-  
**1. Pe. 2, 24.** deemed vs a miserable sinners, and  
**Math. 8, 17.** damned men through thy most inno-  
**Esaie. 53, 4.** cent and holie passion.

O swete Iesu how bitter and great  
were thy paines; how horrible and  
cruel thy punishment; how greuous  
and lamentable thine affliction; how  
bloodie thy wounds; thy dolours how  
diuers; and thy dearch how shameful,  
which thou sufferedst for vs a

How inestimable was the loue,  
that mooued thee to endure such  
and so great torments to reconcile vs

**1. Ioh. 3, 16** to the Father b

In

In the mount of Oliues <sup>c</sup>, through  
 our infinite sins lighting vpon thee,  
 and sense of the most heauie displea-  
 sure of thy Father against our wic-  
 kednes, thou didst sweate, contrarie  
 to our common nature, blood, that  
 the drops <sup>d</sup> like blood trickled vpon  
 the earth, and so after a maruolous  
 maner blood came out of thee being  
 expelled through the resolution of  
 the spirits, nature being broken and  
 languishing by reason of thine intole-  
 rable sorrowes and tormentes.

And therefore, thy Disciples being  
 fled <sup>e</sup>, thou didst voluntarie commit  
 thy selfe <sup>f</sup> into the hands of the cruel  
 Iewes, which brought thee most rig-  
 orouslie bounde without compassion  
 from the presence of one corrupt Iu-  
 stice vnto another more cruel: where  
 thou being falselie accused, wast vn-  
 iustlie condemned, contemptuouslie  
 spit vpon, opprobriouslie obraidet,  
 and buffeted most iniuriouslie.

For our offences thou wast wound-  
 ed <sup>g</sup>, and for our wickednes broo-  
 zed, for the offences of thy people  
 thou wast beaten, killed, and with  
 sharpe thornes crowned, and contu-  
 meliouslie dealt withal.

For

<sup>e</sup> Luke. 22,

verse. 39.

Matth 26,

vers. 38, &c.

Marke. 14,

verse. 32.

<sup>d</sup> Luke. 22,

verse. 44.

<sup>e</sup> Matth. 26,

verse. 56.

<sup>f</sup> Matth. 26,

vers. 53, &c.

<sup>g</sup> Esai. 53, 5.

For our finnes thou wast cruellie handled, a worme <sup>h</sup>, not a man: a verie scorne of men, and the outcast of the people.

Thy looke was odious, and il fauoured, a man thou wast ful of sorowes <sup>i</sup>, without forme or beautie, so that they had no lust vnto thee.

Besides some couered thine eies <sup>k</sup>, and laide vpon thy face with their fists, exasperating thy torments with manie scoffes, and mockes.

Thy blessed bodie was so mangled, and cut with stripes, that euen an Ethnike pittieng the same, vttered these wordes, <sup>l</sup> Behold the man.

Finallie, for our enormous offences, thou wast hanged, like an accursed wretch <sup>m</sup> betweene two theeues; afflicted with a most odious kinde of death <sup>n</sup>; pierced through the hands and the feete, whereby thou didst encounter with most extreeme torments; which were so great, that for a space, thou wast after a sort without al maner comfort <sup>o</sup>, & constrained through thy great sorowe and greuousnes of paine to drinke vineger <sup>p</sup>; & so in the extremitie of paine thou didst giue vp thy Ghost, commending the

<sup>h</sup> Psal. 22, 6.  
<sup>i</sup> Esai. 53, 3.  
<sup>k</sup> Mark. 14, verse. 65.  
Matth. 27, vers. 30, &c.  
Iohn. 19, vers. 3, &c.

<sup>m</sup> Matt. 27, verse. 38.  
Mark. 15, 27, 28.

<sup>n</sup> Deu. 21, 23  
Galat. 3, 13.

<sup>o</sup> Mark. 15, verse. 34.

<sup>p</sup> Matth. 27, verse. 48.

Mar. 15, 36.  
Iohn. 19, 30.



the same vnto thy deere Father q, in  
wonderful patience, like a sheepe lead  
to the slaughter r & as a lambe quier  
before the shearer : thou didst not  
open thy mouth to raile f, yea, that  
was so far frō thee that thou praiedst  
for thine enimies t: that so by thy tor-  
ments hauing quited vs from al guilt  
aswel of fault as of punishment, we  
might be healed.

q Luke. 23,  
verse. 46.

r Esai. 53, 7.

f Acts. 8, 32.

t 1. Pet. 2, 23.

t Luke. 23,  
verse. 34.

For to this ende didst thou beare  
the burden of our sinnes ypon the  
wood of the crosse u, that thou might-  
est recouer the peace of soules for  
such as are healed by thy stripes, and  
obtaine the true righteousnes for as  
manie as beleue on thee, that the  
wrath of thine eternal Father, which  
is a consuming fire x, doe not deuour  
vs.

u 1. Pe. 2, 24

x Psal. 2, 12.

O Iesu Christ, sonne of the liuing  
God, for these torments, and al other  
thy passions, we wil honor, praise, and  
thanke thee for euermore, beseeching  
thee most humblie, that thy passions  
may worke and take effect in vs, and  
be a present and most wholesome  
medicine in al necessities; and that  
alwaies being mindful of the same,  
we may reioice therein y; make it a  
comfort

y Gal. 6, 14.

comfort for our selues against al the  
 tentations of Satan, and the force of  
 sinne and the Lawe: that thy crosse  
 may be an ensample to vs: that wal-  
 king in thy steps, we render not re-  
 buke for rebuke, but may imitate thy  
 long suffering, and praie for such as  
 curse vs, and smalle, may so thinke  
 vpon, and celebrate the cause of thy  
 death, that the consideration thereof  
 may vnterle both exingniste al the  
 flames of vnlawful concupiscence, &  
 burie the enticements of the flesh,  
 & also raise vpon the seede of godlines,  
 and nourish the lotie of virtue within  
 vs, that so being wholie dead vnto  
 sinne, we may liue vnto righteousness,  
 and serue thee which barest our sins  
 in thy bodie. c vpon the crosse, but li-  
 uest now d and raigest with the Fa-  
 ther in the vnitie of the holie Spirit, a  
 God for euermore, Amen.

### 3. A praier for true

repentance.

a Ps. 103, 8.  
 Exod. 34, 6.  
 Psal 86, 5.  
 15.  
 Isai. 2, 13.



Orde God, which art  
 full of compassion a, &  
 mercie, long suffering,  
 and of great goodnes,  
 thou continuest thy  
 mercie

mercic for thousands <sup>b</sup>, taking awaie <sup>b</sup> Exo. 20, 6.  
iniquitie, finnes, and offences; thou  
callest vs after thy woonted mercie  
by thy worde to repentance, and har-  
tie conuersion. For ynto al, and tunc  
rie one is repentance and forgiveness  
of finnes preached in thy Name. <sup>de Luke. 24,</sup>  
<sup>verse. 47.</sup>

Moreouer, we knowe the riches of  
thy lenitie, patience, and long suffer-  
ing in this, that thou dost not sud-  
dainlie at vnwares take awaie sin-  
ners from the earth; neither ouer-  
whelme them by and by, through thy  
iustice in their wicked dredes doing;  
but giuest them a space to repen-  
tance, which is a most notable argument,  
that thou wilt not the death of a sin-  
ner, but rather that he be conuer-  
ted, and liue. <sup>e Eze. 33, 11.</sup>  
<sup>2. Pet. 3, 9.</sup>

For thou art merciful ouer al, be-  
cause thou canst al, and dissemblest  
the finnes of men for their amend-  
ment. <sup>f Wis. 12, 16</sup>

Thou louest al things that are g, <sup>g Wis. 12, 13</sup>  
and abhorrest nothing which thou  
hast made, neither hast thou ordai-  
ned any thing which thou dost hate,  
but sparest al, because they are thine,  
O Lord, louer of our soules.

Therefore do we certainlie beleue  
that

that the promise of free reconciliation is vniuersal, and belongeth to all conuerted.

O how good and pleasant is thy Spirit, Lorde, in all things, therefore dost thou manie times punish such as go astray, that being warned of their faults, they may depart from their wickednes<sup>h</sup>, and belecue in thee.

<sup>h</sup> Wisd. 12,  
verse. 20.

Thou callest offenders into the waie by affliction, and by iudging dost thou by little and little giue place for amendment<sup>i</sup>, knowing full wel what the generation and corruption of man is, and how it may be reduced.

<sup>i</sup> Wisd. 12, 10

O thou masterer of power, with great moderation dost thou iudge mankind, and after this maner dost thou teach thy people, that they should be righteous, and hast made them children of a good hope<sup>k</sup>.

<sup>k</sup> Wisd. 12, 19

Moreouer, for a caution, and instruction to vs thou dost many waies scourge our enemies, that thereby we may consider of thy goodnes, and also being iudged may trust in thy mercie.

<sup>i</sup> Wisd. 12, 21.

Vnto thee, most merciful God, do we crie, which knowest the hardnes  
of

of our harts, and that, through original sinne our harts being hardned <sup>m</sup> Rom. 2, 5, we haue no power of our selues to returne and rise vp:

Conuert vs, O Lord, <sup>n</sup> and we shal <sup>n</sup> Ier. 31, 18. be conuerted, because thou art our God, and being conuerted we wil do penance.

Shew vs our offences, that striking our thighes we may be hartily sorie for our sinnes committed.

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Heale vs, O Lord, and we shal be whole; saue vs, and we shal be saued o: for thou art our praise.

• Ier. 17, 14.

Behold we are as a sheepe <sup>p</sup> wandering, and readie to perish, seeke thy seruants, O Lord, that we forget not thy commandements. Circumcise <sup>q</sup> the foreskin of our vnderstanding, that our harts be not hardened.

P Psal. 119, vers. the last.

q Iere. 4, 4.

O Iesu Christ, looke vpon vs with thine eies of pittie; euen as thou lookedst backe vpon the sinful woman <sup>r</sup> in the banket, which prostrating herselfe at thy feete, bitterlie did bewaile hir wickednes.

r Luke. 7, vers. 37, &amp;c.

Likewise fauor vs as thou didst the Publican <sup>s</sup>, standing a far of in the Temple without lifting vp his eies vnto heauen for shame, but striking his

s Luk. 18, 13.

his brest onelie saide, Lord be merciful vnto me a sinner.

Grant that among the feares and terrors of conscience we may take hold of thee by a liuelie faith (which hast redeemed vs from the curse of the Lawe, and art made for vs wisdom, and righteousness, and sanctification, and redemption) and neuer in the sight of conscience, yeeld our selues, and despaire, but vpholden by the voice of the Gospel may flie vnto thee our Mediator, and iustified by faith haue peace with God.

Restore also in vs the right of thy lawe, so that from our hearts we may obey thee our Redeemer, walking in newnes of life.

Thou which hast suffered for vs in the flesh & giue vs grace that likewise in the same minde we may be armed for the mortification of the flesh, that henceforth we liue, not after the lusts of men, but after the wil of God. For it is sufficient for vs that we haue spent the time that is past of the life after the wil of the Gentils, walking in wantonnes, lustes, in excesse of wines, in excesse of eating, in excesse of drinking, & abominable idolatrie.

Mollifie

\* Gal. 3, 13.

\* 1. Cor. 1,

30.

Ierc. 23,

5.

6.

\* Rom. 5, 1.

\* Rom. 6, 4.

Hebr. 12, 1.

Ephes. 4, 22.

23.

24.

\* 1. Pet. 4, 1.

2.

Coloss. 3, 5.

Rom. 6, 17.

\* 1. Pet. 4, 3.

Ephes. 4, 22.

4. *for Christian patience.*

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Mollifie our hartes <sup>b</sup> that they may <sup>b</sup> Rom. 2, 5.  
repent, and esteeme greatlie of the  
riches of thy goodnes. 4.

Moreouer, repressse hypocrites,  
which flatter their affections and ex-  
tenuate the inner euils sticking in our  
nature, and iudge falselie of thy law,  
not knowing that the lawe is spiritu-  
al c, accusing euen our inclination to <sup>c</sup> Rom. 7, 14.  
be euil.

Keepe the Diuel vnder that he  
compel not the troubled consciences  
of some to desperation, either by hea-  
ping, and reaping vp their offences,  
or extenuating thy mercie: but grant  
that al sinners may come vnto thee  
by hearing thy worde to repentance  
d, that the Angels in heauen may <sup>d</sup> Luk. 15, 7.  
continuallic haue occasion to reioice,  
10.

*Amen.*

4. A praier for Chri-

*stian patience.*



Omnipotent and eter-  
nal God, Father of our  
Lord Iesu christ, which  
art the comfort of the  
afflicted, the ioye of  
the troubled, of the forlorne the stay,  
and



and our refuge in the time of trouble,  
 a Rom. 15, the God of patience a and consolati-  
 5. tion:

Thou knowest the weaknes of our  
 flesh, that we are by nature feareful  
 and of no courage, so that in crosses  
 and calamities we are not able to  
 stand of our owne strength.

Wherefore vnfaignedly, and from  
 the hart we crie vnto thee, Keepe vs  
 vnder miseries and crosses, in faith  
 b Titus. 2, 3. sound b, stedfast in hope, and in pa-  
 tience constant, that with quiet  
 mindes, & a valiant courage we may  
 suffer al iniuries and aduersitie; and  
 neuer, being broken with sorrow at-  
 tempt that which is contrarie to thy  
 commandements, but by acknowl-  
 ding thy wil, beare al sortes of ca-  
 lamities with calling for thine as-  
 stance c.

Poure into vs godlie cogitations,  
 that we maie neuer imagine the mi-  
 series and afflictions in this worlde,  
 to light vpon vs by chance, & against  
 thy wil: but that the Church is go-  
 uerned by thy prouidence, and with-  
 out thy permission that none euill  
 d Amos. 3, 6 (of punishment) commeth, but thou  
 sendest the same.

Gouer

Gouerue thou our minds, that we maie at no time imagine thee to be our enimie, when we are pinched with aduersitie: but beleene that we are chastened of thy good and fatherlie purpose for the remnants of sinne abiding in this corrupted nature of ours, thereby to be stirred vp, & confirmed in the exercises of contrition, faith, confession, patience, and other like virtues.

Certes it is to be accounted for an exceeding benefit that thou sufferest not sinners to followe their owne minds e; but thou withdrawest them by punishment from their impietie, least that living after their owne minds, and doing al things as they list, they perish in their wickednes:

e 2. Mach. 6,  
verse, 13.

And therefore dost not thou wink alwaies at our sinnes, O God, as thou dost at the offences of other nations, which thou sufferest to fill & measure of their iniquities, that so afterward at the ripenes of their offences thou maist be reuenged vpon them, and destroie them vnterlie in the daie of iudgement, and of reuengement:

14.

But our iniquities thou dost visite  
M. I. by

by and by with the rod of correction,  
and our wickednes with the whip of  
affliction.

2.Mac. 6, 16. Notwithstanding thou wilt not vt-  
terlie take awaie thy mercie from vs.  
Though thou punishest with aduer-  
sitie: yet doest thou not forsake thy  
people.

Furthermore it is expedient that  
our coltish flesh be humbled, and  
brought vnder, and kept in awe f. For  
71. otherwise hauing the head it wil  
wake ouerlustie, and cast of the yoke  
8 Rom. 7, 18 of the Lorde, being of it selfe slowe &  
Galat. 5, 17. our life fraile h, and prosperitie wea-  
1 Psal. 144, 4. rieng our minds, and making euen  
1 Ps. 119, 67. the wisest i, and most godlie many  
times sluggish and headdie.

But the troubled soule is nigh vnto  
thee in the crosse; and praier is then  
most effectual, when it is exercised in  
1 Psal. 50, 15. affliction k.

For the minde vterlie destitute of  
al other helpe of second causes wher-  
vnto it woulde easlie cleaue, then  
doth open it selfe before thee, and  
wholie dependeth vpon thee, not  
trusting in it selfe, but altogether in  
thee, O God, which raisest the dead  
1 Cor. 1, 9. to life: and so our faith is founde  
more

more precious than any golde that  
perisheth <sup>m</sup>, to the praise, and glorie <sup>m</sup> 1. Pet. 1, 7.  
of thy Name.

Finallie it behooueth vs at the  
length to be conformed like the bo-  
die of Christ in his passion, that suf-  
fering with him we may also reigne  
together with him <sup>n</sup> as his felowe <sup>n</sup> Rom. 8, 17  
heires.

For vnles we be wearie of this  
life <sup>o</sup>, we shal not easelie aspire to our <sup>o</sup> Phil. 1, 23  
celestial countrie. For which cause it  
is thy wil that by many tribulations <sup>p</sup> 2. Cor. 12, 10  
we must enter into the kingdome of  
heauen.

Wherefore we beseech thee giue  
vs godlie minds, that we wonder not  
q when we are tried by the fire, as <sup>q</sup> 1. Pe. 4, 12  
though a strange thing did happen  
vnto vs, but rather let vs reioice, that  
we are partakers of the afflictions of  
Christ, that when his glorie appea-  
reth we may be merie and glad. 13.

Assist vs, that through patience <sup>r</sup> we <sup>r</sup> Heb. 12, 1.  
may run to the battel that is before  
vs looking vnto Iesus the captaine, &  
finisher of our faith, who for the ioie  
that was set before him, endured the  
most shamefull crosse:

Let vs beare in minde that he en-  
dured

dured such speaking against him of  
sinners, that we should not be wried  
and faint in our minds: but strengthe-  
ned with al might through thy glo-  
rious power vnto al patience and suf-  
fering, continue vnmouueable in al  
tentations, neuer casting awaie our  
confidence which hath a great re-  
compence appointed.

Col. 1, 11.  
Heb. 10, 35

36. For we haue neede of patience,  
that after we haue done the wil of  
G O D, we may receiue the promise.

Hab. 2, 3.

Heb. 10, 37. For yet a verie litle while and he  
that shal come, wil come, and wil not  
tarie.

O blessed God, and Father of our  
Lorde Iesu Christ x which art the  
Father of mercie, and G O D of al  
consolation, comfort vs in al

5. our afflictions, that as the  
afflictions of Christ doe

abounde in vs, so  
withal by him

our consolation

on may a-

bounde,

Amen.

# 5. A praier for women

with child, and in  
childbed.



Most wise God <sup>a</sup>, eter- <sup>a</sup>Ps. 147, 5.  
nal Father of thy belo-  
ued sonne our Lord &  
Sauior Christ, Crea-  
tor <sup>b</sup>, and keeper of al <sup>b</sup>Ps. 146, 5.  
thy creatures, which through thine <sup>Acts. 14, 15.</sup>  
excellent wisedome, and counsaile, <sup>Reuel. 14, 7.</sup>  
hast enioined to womankind, that in  
paine and sorrow they should bring  
forth childre <sup>c</sup> wherby not onlie this <sup>c</sup> Gen. 3, 16.  
world is replenished, but a Church,  
which doth celebrate thy Name for  
euer, is gathered vnto thee:

And forasmuch as the paine of a  
woman in trauel is most extreeme,  
which makes the Prophets <sup>d</sup> many <sup>d</sup> Esai. 13, 8.  
times to repeate the same in exagge- <sup>Esai. 26, 17.</sup>  
rating the afflictions of punishment <sup>Mica. 4, 10.</sup>  
which the holie Spirit doth threaten  
vnto the impenitent:

We beseech thee in the Name of  
Christ thy Sonne, be merciful vnto al  
women either with child, or in child-  
bed: giue them grace to cal into mind  
the decree, and pleasure of thine hea-

uenlie wil: let them neuer strue a-  
gainst thee through impatience, but  
in true faith and inuocation of thy  
name suffer thy crosse quietlie, know-  
ing that by the seede of the woman,  
which hath broken the old serpens  
e Gen. 3, 15. head e they are reconciled vnto thee:

In this seede, which is Christ, the  
f Galat. 3, 8. curse is cleane taken awaie f, & bles-  
sing restored to vs, that we may re-  
14. ceiuie the promise of the Spirit, and  
the inheritance of eternal life.

O Almighty God, conuert now the  
sorowes of women in trauel into glad-  
nes, that they remember not their  
paines with mourning, for ioie that a  
f Ioh. 16, 21. man is borne into the world f.

Comfort them in the middes of  
their anguish, and help aswel the mo-  
ther as the babe, especialie in the  
b 2. Kin. 19, verse. 3. danger of deliuerance h.  
Esaie. 37, 3.

If thou blessed God, be not pre-  
sent, they perish yndoubtedlie, al the  
world cannot helpe them in that ex-  
tremitie.

O eternal God, which of the seede  
of man framest the liuing infant in  
i Will. 7, 2. the mothers wombe f, and nourishest  
the same coageled in blood, that the  
flesh within the time of ten moneths  
may



5. *for women with child, &c.*

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may take shape, drawing nourishment from the mother; we are <sup>k</sup> al the workmanship of thine hands. <sup>k 2. Efd. 8, 7</sup>

We giue thee thanks, Lord: for fearefullie<sup>l</sup> and wonderfullie are we made: maruelous are thy workes, and that our soules know right wel. <sup>1 Ps. 139, 14.</sup>

Our bones are not hid from thee, though we were secretlie made; neither our substance in the inner parts of our mothers wombe. <sup>15.</sup>

Thine eyes did see our substance being without forme, & in thy booke were al our members written. <sup>16.</sup>

Thy hands haue made vs <sup>m</sup>, and facioned vs altogether round about: with skin and flesh hast thou covered vs, and ioined vs together with bones and sinewes; thou hast giuen vs life and grace; and thy visitation hath preserued our spirits. <sup>m Iob. 10, 8.</sup>

Grant, we beseech thee, to al infants yet ynborne, that knit together with their due vaines and members, they may come forth into this world sounde, and perfect without fault or deformitie. <sup>12.</sup>

Staic the furiousnes of wicked spirits, that they shewe not their tyrannie vpon yong infants.

Keepe al with child, that, no waie being terrified, or trobled extreemely, they be vntimely deliuered.

Giue grace also to the babes newly borne, that, together with their outward baptisme, they may be receiued into y congregation of the faithful, with wholesome water through the renuing and regeneration of the holie Spirit<sup>n</sup>, which thou wilt plentifully poure vpon them, through Iesus Christ our Sauior; that being iustified by his grace, they may be made heires according to the hope of eternal life, and become new creatures through him.

Strengthen al women deliuered, that being restored to their wonted health, they may glorifie thee their helper in the time of neede<sup>o</sup>, and learne afterwarde to repose their whole confidence in thee, which art nigh vnto al that cal vpon thee P, to al, we saie, calling vpon thee in truth.

And if at any time through thine vnsearchable iudgement, an vntimely birth, or (if, without offending thy godhead, we may saie) vnluckie deliuerance happen: so comfort, O merciful God, the mourneful and sad parents,

rents, that they faint not with sorow,  
but beleue rather that the woful  
chance is a trial of their faith q, hope, <sup>11. Pet. 1, 7.</sup>  
and patience.

For thou art a merciful, & gracious  
God, forgiuing our sinnes. Though  
thou art angrie with our wickednes:  
yet in thy displeasure thou remem-  
breſt thy mercie, that the troubled  
may take comfort ⁊ and the afflicted ⁊ <sup>Hab. 3, 16.</sup>  
finde grace.

For thus do al thy seruāts perſwade  
themſelues, that, if they be tried ſ, <sup>1 Tob. 3, 21.</sup>  
they ſhal be crowned; if they be tro-  
bled, they ſhal be deliuered; & if they  
be chaſtened, they ſhal be ſaued.

For thou haſt no pleaſure in our  
damnation, which bringeſt faire wea-  
ther after ſtormes, and gladnes after  
teares. 22.

Thy Name, O Lord, be praized for  
euer, *Amen.* 23.

## 6. A praier for captiues.



Lorde our gouernor,  
thou haſt prepared thy  
ſeate in the heauens <sup>a</sup>, <sup>a Ps. 103, 19.</sup>  
thy kingdome <sup>b</sup> is an <sup>b Ps. 145, 13</sup>  
euerlaſting kingdome, <sup>Dan. 7, 14.</sup>  
<sup>Luke. 1, 33.</sup>  
and

and thy dominion endureth through-  
out al ages. In thine hand is strength  
and auctoritie : none can resist thy  
power.

We beseech thee, be merciful vnto  
al in captiuitie, and oppressed with  
most greuous flauerie; especiallie  
vnto such, as for the confession of thy  
Gospel, do suffer persecution, banish-  
ment, imprisonment, perils of life, of  
good name, and of goodes: comfort  
them with thy Spirit; deliuer them  
from cruel bondes by thy diuine  
power, and grant such lawful meanes  
according to thy wisdom, that thy  
faithful may be deliuered.

O Lorde, bring home thy captiues  
exiled for thy Name sake; that they  
may confesse thee; and extol thy  
goodnes.

O that God would heare the mour-  
nings of the imprisoned, and deliuer  
the children of death.

O that God would bring home the  
captiuitie of his people: then should  
we be like such as dreame, our  
mouthes should be filled with laugh-  
ter, and our tong with ioye. Then  
should they saie among the Gentils,  
The Lorde hath done great things  
for

for them; yea, the Lord hath dealt  
maruelouslie with vs, we are made  
iocond.

Turne againe our captiuitie; O Lord, as the rivers in the South. For  
thou alone art our assister of whom  
commeth saluation & thou deliuerest  
such as are bounde by thy power, and  
despiseft not the groanings of the af-  
flicted.

Psal. 126, 4.

Ps. 68, 20.

Praised be the Lord, euen the God  
of our saluation, who deliuereth vs,  
and letteth loose his captiues, & that  
without gifts or rewarde, freelie for  
his holie Name sake.

19.

b Esai. 43, 13

Therefore shal the people worship  
thee, O Lord, and praise vnto thee: for  
thou failest vnto the bound; Come  
out; and to those that sit in darknes,  
Come to light.

23.

O Lord, cal into minde thy mani-  
fold mercies; deale with vs accord-  
ing to thy wonted goodnes, & giue  
not thine inheritance into the hands  
of thine enemies, least they make sale  
of vs, and spoile our lande.

Dan. 9, 16

Forgiue our sinnes, and transgres-  
sions; let not aliens haue dominion  
ouer vs, neither let our houses passe  
vnto strangers: let vs not be as  
exiles,

Lament. 1,  
verse. 5, &c.

exiles, and pupils without a Father; neither our mothers, as widowes without husbands; let not our old men be wanting in our ports, nor yet our countrie lament for the waste which the enimie would make.

Heale the sorrowes of the daughter of thy people, and be merciful to our sinnes, for the glorie of thy Name sake.

Breake thou the chaines of the imprisoned, and deliuer such as are bound with manacles & fetters; cast of their yoke that they may praise thee for euer.

Ps. 107, 14.

16. Bring them out of darknes I and the shadow of death; Breake the gates of brasse, and smite the bars of iron in sunder, that they may know that thou art their Lorde, when thou haste broken the cordes of their

Ezech. 34, verse. 27.

yoke m, and deliuered them out of the hands of those that serued themselves of them.

But if it be thy wil for the trial of their faith and patience to detaine some in exile and seruitude a longer time: then comfort such with thy spirit, & mitigate their paines, that they may finde fauor in the sight of them

n whom

whom they are compelled to serue, <sup>n Baru. 1, 12.</sup>  
and cast not them of for euer o. <sup>o Psa. 44, 23.</sup>

Above al, keepe them in the confession of true faith, and Christian religion, against al false worshippings, that so they may comfort themselues with the gracious pardoning of their sinnes through Christ, & their harts may be sealed with the earnest of the holie Spirit bearing witnes to their spirits that they are deliuered from perpetual captiuitie and bondage of hel. <sup>p Galat. 4, 5.</sup>  
<sup>6.</sup>  
<sup>Rom. 8, 14,</sup>  
<sup>15.</sup>

O Christ our Redeemer, deliuer our soules from the chaines of darknes, and snares of death, which sufferedst thy selfe to be bound, that thou mightest vnloose the most hard bands and knots of our transgressions: and wast sent of thine eternal Father into this worlde to preach libertie vnto captiues q and deliuerance to such as <sup>q Esai 61, 1.</sup> are shut vp:

Grant, that being entangled with the cords of iniquitie, we giue not our members as weapons of vnrighteousnes vnto sinne r. Break in peeces the chaines of Satan, and turne vs into thy flock, that none vnrighteousnes <sup>r Rom. 6, 13</sup> haue dominion ouer vs. 14

Deliuer



**Deliver him that is in bondage vn-**  
to Satan, and bring forth the bound  
by the blood of thy couenant out of  
the pit wherein is no water<sup>s</sup> that he  
spoile and kil vs not.

**Give grace also, that being snarled**  
with humane traditions, & we entrap  
not our cōsciēces by false opinions:  
but may serue thee our true God in  
Christian libertie, and neuer abuse  
the same to the offence of anie.

**Take vs miserable men out of the**  
bodie of this death<sup>u</sup>, which maketh  
vs captiues to the law of sinne, which  
is in our members, that deliuered frō  
sinne and death we may serue thee in  
true vprightnes and euerlasting life,  
which raigest for euer one God in  
the trinitie of persons. Amen.

## 7. A praier against the remission of the flesh.



**Merciful God, we mi-**  
serable men acknow-  
ledge & confesse that  
in vs a that is in our  
flesh there dwelleth no  
good thing.

**But in sinne we were borne<sup>b</sup>, and**  
our

7. *against the temptation of the flesh.*

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our mothers conceaued vs of corrupt  
seed.

For our nature is defiled, and prone  
vnto al wickednes euen from our  
youth c : so that by the strength of  
our proper reason we cannot fauor  
those things which belong to the  
Spirit d.

c Gen. 8, 21.

d Rom. 8, 5.

For the natural man e speaketh and  
sauoreth of earthlie things; & of him-  
selfe is not meete so much as to think  
anie thing that good is without the  
assistance of thy power f:

e 1. Cor. 2, 14

f Phil. 2, 13.

Vnto thee do we cry with our whole  
harts, that it woulde please thee to  
open vnto vs by thy Spirit the true  
knowledge of thine essence and wil,  
as thou hast reuealed thy selfe in thy  
word; that we may not follow the sense  
of our flesh in iudging of spiritual  
things; neither by our blind baiard-  
lie reason, measure thine heauenlie  
sayings.

For blood and flesh perceiue not  
the things which belong to the Spi-  
rit g; and the fleshlie mind is enmitic  
against God h for it is not obedient  
vnto the law of God, neither indeede  
can be. And they which are in the  
flesh cannot please God.

g Matth. 16,  
verse. 17.

h Rom. 8, 7.

8.

Seing

Seing therefore that in vs abideth the seede of sinne, which is concupiscence; and a proanes vnto wickednes is ingrafted into vs by nature, yea, & original sin through our first parents, doth oftentimes prick vs vnto impie-  
 tie. For euerie one is tempted i when he is drawn awaie, and enticed with the baite of his owne concupiscence,  
 15. then when lust hath conceived it bringeth forth sinne, and sinne when it is finished, bringeth forth death:

i Iame. 1, 14.

Giue vs grace that we folow not the concupiscence of our flesh, neither prouoke our senses by vnbrideled libertie, but stoutlie to resist them.

For vnles that wicked concupiscence be driuen from our mindes it wil neuer celfe til it haue brought forth deadlie sinne.

Wherefore assist vs that we may tame these bodies of ours, and bring them into subiection k, least our flesh  
 11. Corin. 9, verse. 27. being ouerlustie do offend, and ouerpasse the prescribed limits.

Assist vs, we beseech thee, to crucifie our flesh l with al the affections and desires thereof, for the better seru-  
 1 Gal 5, 24. uing thee, and walking in the Spirit.

m Rom. 8, 12

For we are debtors m, not to the flesh,

7. *against the temptation of the flesh.*

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flesh, to liue after the flesh, but, the  
deedes of the flesh being mortified,  
to liue renued <sup>n</sup> after the holie Spirit  
in righteousness and true holines.

Rom. 8, 13.

<sup>n</sup> Eph. 4, 23.

24.

<sup>o</sup> Ioh. 17, 17.

Sanctifie vs <sup>o</sup>, holie Father, that we  
defile not our selues with carnal vi-  
ces, with riotousnes, bellicheere; nor  
by vnlawful pleasure, casting of thine  
holie Spirit, that we make our bodies  
the houses of filthie feends <sup>p</sup>, which  
carie awaie, and cast headlong al in-  
temperate and secure persons into  
euerlasting destruction.

<sup>p</sup> Mat. 12, 43

44.

45.

Be it far from vs, that we make our  
members the members of harlots <sup>q</sup>,  
whereby thy holie Spirit is banished;  
and man becometh a den of thecues,  
and a sinke of filthines.

<sup>q</sup> 1. Cor. 6,

verse. 15.

Gouerne vs that we may shun the  
works of the flesh <sup>r</sup>, and be careful to  
doe the works of the Spirit <sup>s</sup>, as thy  
chosen seruants.

<sup>r</sup> Gal. 5, 19.

20, &c.

1. Cor. 6, 9.

<sup>t</sup> Gal. 5, 22,

23.

And forasmuch as the flesh lusteth  
against the Spirit <sup>t</sup>, and the Spirit  
contrarie to the flesh (for they are  
contrarie, and continuallie strue to-  
gether): be thou merciful vnto vs, O  
God, helpe vs with thy diuine power,  
that the holy Spirit (which thou didst  
poure into vs at our baptisme) may  
beare

<sup>t</sup> Gal. 5, 17.

<sup>10.</sup> <sup>11.</sup> <sup>12.</sup> <sup>13.</sup> <sup>14.</sup> <sup>15.</sup> <sup>16.</sup> <sup>17.</sup> <sup>18.</sup> <sup>19.</sup> <sup>20.</sup> <sup>21.</sup> <sup>22.</sup> <sup>23.</sup> <sup>24.</sup> <sup>25.</sup> <sup>26.</sup> <sup>27.</sup> <sup>28.</sup> <sup>29.</sup> <sup>30.</sup> <sup>31.</sup> <sup>32.</sup> <sup>33.</sup> <sup>34.</sup> <sup>35.</sup> <sup>36.</sup> <sup>37.</sup> <sup>38.</sup> <sup>39.</sup> <sup>40.</sup> <sup>41.</sup> <sup>42.</sup> <sup>43.</sup> <sup>44.</sup> <sup>45.</sup> <sup>46.</sup> <sup>47.</sup> <sup>48.</sup> <sup>49.</sup> <sup>50.</sup> <sup>51.</sup> <sup>52.</sup> <sup>53.</sup> <sup>54.</sup> <sup>55.</sup> <sup>56.</sup> <sup>57.</sup> <sup>58.</sup> <sup>59.</sup> <sup>60.</sup> <sup>61.</sup> <sup>62.</sup> <sup>63.</sup> <sup>64.</sup> <sup>65.</sup> <sup>66.</sup> <sup>67.</sup> <sup>68.</sup> <sup>69.</sup> <sup>70.</sup> <sup>71.</sup> <sup>72.</sup> <sup>73.</sup> <sup>74.</sup> <sup>75.</sup> <sup>76.</sup> <sup>77.</sup> <sup>78.</sup> <sup>79.</sup> <sup>80.</sup> <sup>81.</sup> <sup>82.</sup> <sup>83.</sup> <sup>84.</sup> <sup>85.</sup> <sup>86.</sup> <sup>87.</sup> <sup>88.</sup> <sup>89.</sup> <sup>90.</sup> <sup>91.</sup> <sup>92.</sup> <sup>93.</sup> <sup>94.</sup> <sup>95.</sup> <sup>96.</sup> <sup>97.</sup> <sup>98.</sup> <sup>99.</sup> <sup>100.</sup> <sup>101.</sup> <sup>102.</sup> <sup>103.</sup> <sup>104.</sup> <sup>105.</sup> <sup>106.</sup> <sup>107.</sup> <sup>108.</sup> <sup>109.</sup> <sup>110.</sup> <sup>111.</sup> <sup>112.</sup> <sup>113.</sup> <sup>114.</sup> <sup>115.</sup> <sup>116.</sup> <sup>117.</sup> <sup>118.</sup> <sup>119.</sup> <sup>120.</sup> <sup>121.</sup> <sup>122.</sup> <sup>123.</sup> <sup>124.</sup> <sup>125.</sup> <sup>126.</sup> <sup>127.</sup> <sup>128.</sup> <sup>129.</sup> <sup>130.</sup> <sup>131.</sup> <sup>132.</sup> <sup>133.</sup> <sup>134.</sup> <sup>135.</sup> <sup>136.</sup> <sup>137.</sup> <sup>138.</sup> <sup>139.</sup> <sup>140.</sup> <sup>141.</sup> <sup>142.</sup> <sup>143.</sup> <sup>144.</sup> <sup>145.</sup> <sup>146.</sup> <sup>147.</sup> <sup>148.</sup> <sup>149.</sup> <sup>150.</sup> <sup>151.</sup> <sup>152.</sup> <sup>153.</sup> <sup>154.</sup> <sup>155.</sup> <sup>156.</sup> <sup>157.</sup> <sup>158.</sup> <sup>159.</sup> <sup>160.</sup> <sup>161.</sup> <sup>162.</sup> <sup>163.</sup> <sup>164.</sup> <sup>165.</sup> <sup>166.</sup> <sup>167.</sup> <sup>168.</sup> <sup>169.</sup> <sup>170.</sup> <sup>171.</sup> <sup>172.</sup> <sup>173.</sup> <sup>174.</sup> <sup>175.</sup> <sup>176.</sup> <sup>177.</sup> <sup>178.</sup> <sup>179.</sup> <sup>180.</sup> <sup>181.</sup> <sup>182.</sup> <sup>183.</sup> <sup>184.</sup> <sup>185.</sup> <sup>186.</sup> <sup>187.</sup> <sup>188.</sup> <sup>189.</sup> <sup>190.</sup> <sup>191.</sup> <sup>192.</sup> <sup>193.</sup> <sup>194.</sup> <sup>195.</sup> <sup>196.</sup> <sup>197.</sup> <sup>198.</sup> <sup>199.</sup> <sup>200.</sup> <sup>201.</sup> <sup>202.</sup> <sup>203.</sup> <sup>204.</sup> <sup>205.</sup> <sup>206.</sup> <sup>207.</sup> <sup>208.</sup> <sup>209.</sup> <sup>210.</sup> <sup>211.</sup> <sup>212.</sup> <sup>213.</sup> <sup>214.</sup> <sup>215.</sup> <sup>216.</sup> <sup>217.</sup> <sup>218.</sup> <sup>219.</sup> <sup>220.</sup> <sup>221.</sup> <sup>222.</sup> <sup>223.</sup> <sup>224.</sup> <sup>225.</sup> <sup>226.</sup> <sup>227.</sup> <sup>228.</sup> <sup>229.</sup> <sup>230.</sup> <sup>231.</sup> <sup>232.</sup> <sup>233.</sup> <sup>234.</sup> <sup>235.</sup> <sup>236.</sup> <sup>237.</sup> <sup>238.</sup> <sup>239.</sup> <sup>240.</sup> <sup>241.</sup> <sup>242.</sup> <sup>243.</sup> <sup>244.</sup> <sup>245.</sup> <sup>246.</sup> <sup>247.</sup> <sup>248.</sup> <sup>249.</sup> <sup>250.</sup> <sup>251.</sup> <sup>252.</sup> <sup>253.</sup> <sup>254.</sup> <sup>255.</sup> <sup>256.</sup> <sup>257.</sup> <sup>258.</sup> <sup>259.</sup> <sup>260.</sup> <sup>261.</sup> <sup>262.</sup> <sup>263.</sup> <sup>264.</sup> <sup>265.</sup> <sup>266.</sup> <sup>267.</sup> <sup>268.</sup> <sup>269.</sup> <sup>270.</sup> <sup>271.</sup> <sup>272.</sup> <sup>273.</sup> <sup>274.</sup> <sup>275.</sup> <sup>276.</sup> <sup>277.</sup> <sup>278.</sup> <sup>279.</sup> <sup>280.</sup> <sup>281.</sup> <sup>282.</sup> <sup>283.</sup> <sup>284.</sup> <sup>285.</sup> <sup>286.</sup> <sup>287.</sup> <sup>288.</sup> <sup>289.</sup> <sup>290.</sup> <sup>291.</sup> <sup>292.</sup> <sup>293.</sup> <sup>294.</sup> <sup>295.</sup> <sup>296.</sup> <sup>297.</sup> <sup>298.</sup> <sup>299.</sup> <sup>300.</sup> <sup>301.</sup> <sup>302.</sup> <sup>303.</sup> <sup>304.</sup> <sup>305.</sup> <sup>306.</sup> <sup>307.</sup> <sup>308.</sup> <sup>309.</sup> <sup>310.</sup> <sup>311.</sup> <sup>312.</sup> <sup>313.</sup> <sup>314.</sup> <sup>315.</sup> <sup>316.</sup> <sup>317.</sup> <sup>318.</sup> <sup>319.</sup> <sup>320.</sup> <sup>321.</sup> <sup>322.</sup> <sup>323.</sup> <sup>324.</sup> <sup>325.</sup> <sup>326.</sup> <sup>327.</sup> <sup>328.</sup> <sup>329.</sup> <sup>330.</sup> <sup>331.</sup> <sup>332.</sup> <sup>333.</sup> <sup>334.</sup> <sup>335.</sup> <sup>336.</sup> <sup>337.</sup> <sup>338.</sup> <sup>339.</sup> <sup>340.</sup> <sup>341.</sup> <sup>342.</sup> <sup>343.</sup> <sup>344.</sup> <sup>345.</sup> <sup>346.</sup> <sup>347.</sup> <sup>348.</sup> <sup>349.</sup> <sup>350.</sup> <sup>351.</sup> <sup>352.</sup> <sup>353.</sup> <sup>354.</sup> <sup>355.</sup> <sup>356.</sup> <sup>357.</sup> <sup>358.</sup> <sup>359.</sup> <sup>360.</sup> <sup>361.</sup> <sup>362.</sup> <sup>363.</sup> <sup>364.</sup> <sup>365.</sup> <sup>366.</sup> <sup>367.</sup> <sup>368.</sup> <sup>369.</sup> <sup>370.</sup> <sup>371.</sup> <sup>372.</sup> <sup>373.</sup> <sup>374.</sup> <sup>375.</sup> <sup>376.</sup> <sup>377.</sup> <sup>378.</sup> <sup>379.</sup> <sup>380.</sup> <sup>381.</sup> <sup>382.</sup> <sup>383.</sup> <sup>384.</sup> <sup>385.</sup> <sup>386.</sup> <sup>387.</sup> <sup>388.</sup> <sup>389.</sup> <sup>390.</sup> <sup>391.</sup> <sup>392.</sup> <sup>393.</sup> <sup>394.</sup> <sup>395.</sup> <sup>396.</sup> <sup>397.</sup> <sup>398.</sup> <sup>399.</sup> <sup>400.</sup> <sup>401.</sup> <sup>402.</sup> <sup>403.</sup> <sup>404.</sup> <sup>405.</sup> <sup>406.</sup> <sup>407.</sup> <sup>408.</sup> <sup>409.</sup> <sup>410.</sup> <sup>411.</sup> <sup>412.</sup> <sup>413.</sup> <sup>414.</sup> <sup>415.</sup> <sup>416.</sup> <sup>417.</sup> <sup>418.</sup> <sup>419.</sup> <sup>420.</sup> <sup>421.</sup> <sup>422.</sup> <sup>423.</sup> <sup>424.</sup> <sup>425.</sup> <sup>426.</sup> <sup>427.</sup> <sup>428.</sup> <sup>429.</sup> <sup>430.</sup> <sup>431.</sup> <sup>432.</sup> <sup>433.</sup> <sup>434.</sup> <sup>435.</sup> <sup>436.</sup> <sup>437.</sup> <sup>438.</sup> <sup>439.</sup> <sup>440.</sup> <sup>441.</sup> <sup>442.</sup> <sup>443.</sup> <sup>444.</sup> <sup>445.</sup> <sup>446.</sup> <sup>447.</sup> <sup>448.</sup> <sup>449.</sup> <sup>450.</sup> <sup>451.</sup> <sup>452.</sup> <sup>453.</sup> <sup>454.</sup> <sup>455.</sup> <sup>456.</sup> <sup>457.</sup> <sup>458.</sup> <sup>459.</sup> <sup>460.</sup> <sup>461.</sup> <sup>462.</sup> <sup>463.</sup> <sup>464.</sup> <sup>465.</sup> <sup>466.</sup> <sup>467.</sup> <sup>468.</sup> <sup>469.</sup> <sup>470.</sup> <sup>471.</sup> <sup>472.</sup> <sup>473.</sup> <sup>474.</sup> <sup>475.</sup> <sup>476.</sup> <sup>477.</sup> <sup>478.</sup> <sup>479.</sup> <sup>480.</sup> <sup>481.</sup> <sup>482.</sup> <sup>483.</sup> <sup>484.</sup> <sup>485.</sup> <sup>486.</sup> <sup>487.</sup> <sup>488.</sup> <sup>489.</sup> <sup>490.</sup> <sup>491.</sup> <sup>492.</sup> <sup>493.</sup> <sup>494.</sup> <sup>495.</sup> <sup>496.</sup> <sup>497.</sup> <sup>498.</sup> <sup>499.</sup> <sup>500.</sup> <sup>501.</sup> <sup>502.</sup> <sup>503.</sup> <sup>504.</sup> <sup>505.</sup> <sup>506.</sup> <sup>507.</sup> <sup>508.</sup> <sup>509.</sup> <sup>510.</sup> <sup>511.</sup> <sup>512.</sup> <sup>513.</sup> <sup>514.</sup> <sup>515.</sup> <sup>516.</sup> <sup>517.</sup> <sup>518.</sup> <sup>519.</sup> <sup>520.</sup> <sup>521.</sup> <sup>522.</sup> <sup>523.</sup> <sup>524.</sup> <sup>525.</sup> <sup>526.</sup> <sup>527.</sup> <sup>528.</sup> <sup>529.</sup> <sup>530.</sup> <sup>531.</sup> <sup>532.</sup> <sup>533.</sup> <sup>534.</sup> <sup>535.</sup> <sup>536.</sup> <sup>537.</sup> <sup>538.</sup> <sup>539.</sup> <sup>540.</sup> <sup>541.</sup> <sup>542.</sup> <sup>543.</sup> <sup>544.</sup> <sup>545.</sup> <sup>546.</sup> <sup>547.</sup> <sup>548.</sup> <sup>549.</sup> <sup>550.</sup> <sup>551.</sup> <sup>552.</sup> <sup>553.</sup> <sup>554.</sup> <sup>555.</sup> <sup>556.</sup> <sup>557.</sup> <sup>558.</sup> <sup>559.</sup> <sup>560.</sup> <sup>561.</sup> <sup>562.</sup> <sup>563.</sup> <sup>564.</sup> <sup>565.</sup> <sup>566.</sup> <sup>567.</sup> <sup>568.</sup> <sup>569.</sup> <sup>570.</sup> <sup>571.</sup> <sup>572.</sup> <sup>573.</sup> <sup>574.</sup> <sup>575.</sup> <sup>576.</sup> <sup>577.</sup> <sup>578.</sup> <sup>579.</sup> <sup>580.</sup> <sup>581.</sup> <sup>582.</sup> <sup>583.</sup> <sup>584.</sup> <sup>585.</sup> <sup>586.</sup> <sup>587.</sup> <sup>588.</sup> <sup>589.</sup> <sup>590.</sup> <sup>591.</sup> <sup>592.</sup> <sup>593.</sup> <sup>594.</sup> <sup>595.</sup> <sup>596.</sup> <sup>597.</sup> <sup>598.</sup> <sup>599.</sup> <sup>600.</sup> <sup>601.</sup> <sup>602.</sup> <sup>603.</sup> <sup>604.</sup> <sup>605.</sup> <sup>606.</sup> <sup>607.</sup> <sup>608.</sup> <sup>609.</sup> <sup>610.</sup> <sup>611.</sup> <sup>612.</sup> <sup>613.</sup> <sup>614.</sup> <sup>615.</sup> <sup>616.</sup> <sup>617.</sup> <sup>618.</sup> <sup>619.</sup> <sup>620.</sup> <sup>621.</sup> <sup>622.</sup> <sup>623.</sup> <sup>624.</sup> <sup>625.</sup> <sup>626.</sup> <sup>627.</sup> <sup>628.</sup> <sup>629.</sup> <sup>630.</sup> <sup>631.</sup> <sup>632.</sup> <sup>633.</sup> <sup>634.</sup> <sup>635.</sup> <sup>636.</sup> <sup>637.</sup> <sup>638.</sup> <sup>639.</sup> <sup>640.</sup> <sup>641.</sup> <sup>642.</sup> <sup>643.</sup> <sup>644.</sup> <sup>645.</sup> <sup>646.</sup> <sup>647.</sup> <sup>648.</sup> <sup>649.</sup> <sup>650.</sup> <sup>651.</sup> <sup>652.</sup> <sup>653.</sup> <sup>654.</sup> <sup>655.</sup> <sup>656.</sup> <sup>657.</sup> <sup>658.</sup> <sup>659.</sup> <sup>660.</sup> <sup>661.</sup> <sup>662.</sup> <sup>663.</sup> <sup>664.</sup> <sup>665.</sup> <sup>666.</sup> <sup>667.</sup> <sup>668.</sup> <sup>669.</sup> <sup>670.</sup> <sup>671.</sup> <sup>672.</sup> <sup>673.</sup> <sup>674.</sup> <sup>675.</sup> <sup>676.</sup> <sup>677.</sup> <sup>678.</sup> <sup>679.</sup> <sup>680.</sup> <sup>681.</sup> <sup>682.</sup> <sup>683.</sup> <sup>684.</sup> <sup>685.</sup> <sup>686.</sup> <sup>687.</sup> <sup>688.</sup> <sup>689.</sup> <sup>690.</sup> <sup>691.</sup> <sup>692.</sup> <sup>693.</sup> <sup>694.</sup> <sup>695.</sup> <sup>696.</sup> <sup>697.</sup> <sup>698.</sup> <sup>699.</sup> <sup>700.</sup> <sup>701.</sup> <sup>702.</sup> <sup>703.</sup> <sup>704.</sup> <sup>705.</sup> <sup>706.</sup> <sup>707.</sup> <sup>708.</sup> <sup>709.</sup> <sup>710.</sup> <sup>711.</sup> <sup>712.</sup> <sup>713.</sup> <sup>714.</sup> <sup>715.</sup> <sup>716.</sup> <sup>717.</sup> <sup>718.</sup> <sup>719.</sup> <sup>720.</sup> <sup>721.</sup> <sup>722.</sup> <sup>723.</sup> <sup>724.</sup> <sup>725.</sup> <sup>726.</sup> <sup>727.</sup> <sup>728.</sup> <sup>729.</sup> <sup>730.</sup> <sup>731.</sup> <sup>732.</sup> <sup>733.</sup> <sup>734.</sup> <sup>735.</sup> <sup>736.</sup> <sup>737.</sup> <sup>738.</sup> <sup>739.</sup> <sup>740.</sup> <sup>741.</sup> <sup>742.</sup> <sup>743.</sup> <sup>744.</sup> <sup>745.</sup> <sup>746.</sup> <sup>747.</sup> <sup>748.</sup> <sup>749.</sup> <sup>750.</sup> <sup>751.</sup> <sup>752.</sup> <sup>753.</sup> <sup>754.</sup> <sup>755.</sup> <sup>756.</sup> <sup>757.</sup> <sup>758.</sup> <sup>759.</sup> <sup>760.</sup> <sup>761.</sup> <sup>762.</sup> <sup>763.</sup> <sup>764.</sup> <sup>765.</sup> <sup>766.</sup> <sup>767.</sup> <sup>768.</sup> <sup>769.</sup> <sup>770.</sup> <sup>771.</sup> <sup>772.</sup> <sup>773.</sup> <sup>774.</sup> <sup>775.</sup> <sup>776.</sup> <sup>777.</sup> <sup>778.</sup> <sup>779.</sup> <sup>780.</sup> <sup>781.</sup> <sup>782.</sup> <sup>783.</sup> <sup>784.</sup> <sup>785.</sup> <sup>786.</sup> <sup>787.</sup> <sup>788.</sup> <sup>789.</sup> <sup>790.</sup> <sup>791.</sup> <sup>792.</sup> <sup>793.</sup> <sup>794.</sup> <sup>795.</sup> <sup>796.</sup> <sup>797.</sup> <sup>798.</sup> <sup>799.</sup> <sup>800.</sup> <sup>801.</sup> <sup>802.</sup> <sup>803.</sup> <sup>804.</sup> <sup>805.</sup> <sup>806.</sup> <sup>807.</sup> <sup>808.</sup> <sup>809.</sup> <sup>810.</sup> <sup>811.</sup> <sup>812.</sup> <sup>813.</sup> <sup>814.</sup> <sup>815.</sup> <sup>816.</sup> <sup>817.</sup> <sup>818.</sup> <sup>819.</sup> <sup>820.</sup> <sup>821.</sup> <sup>822.</sup> <sup>823.</sup> <sup>824.</sup> <sup>825.</sup> <sup>826.</sup> <sup>827.</sup> <sup>828.</sup> <sup>829.</sup> <sup>830.</sup> <sup>831.</sup> <sup>832.</sup> <sup>833.</sup> <sup>834.</sup> <sup>835.</sup> <sup>836.</sup> <sup>837.</sup> <sup>838.</sup> <sup>839.</sup> <sup>840.</sup> <sup>841.</sup> <sup>842.</sup> <sup>843.</sup> <sup>844.</sup> <sup>845.</sup> <sup>846.</sup> <sup>847.</sup> <sup>848.</sup> <sup>849.</sup> <sup>850.</sup> <sup>851.</sup> <sup>852.</sup> <sup>853.</sup> <sup>854.</sup> <sup>855.</sup> <sup>856.</sup> <sup>857.</sup> <sup>858.</sup> <sup>859.</sup> <sup>860.</sup> <sup>861.</sup> <sup>862.</sup> <sup>863.</sup> <sup>864.</sup> <sup>865.</sup> <sup>866.</sup> <sup>867.</sup> <sup>868.</sup> <sup>869.</sup> <sup>870.</sup> <sup>871.</sup> <sup>872.</sup> <sup>873.</sup> <sup>874.</sup> <sup>875.</sup> <sup>876.</sup> <sup>877.</sup> <sup>878.</sup> <sup>879.</sup> <sup>880.</sup> <sup>881.</sup> <sup>882.</sup> <sup>883.</sup> <sup>884.</sup> <sup>885.</sup> <sup>886.</sup> <sup>887.</sup> <sup>888.</sup> <sup>889.</sup> <sup>890.</sup> <sup>891.</sup> <sup>892.</sup> <sup>893.</sup> <sup>894.</sup> <sup>895.</sup> <sup>896.</sup> <sup>897.</sup> <sup>898.</sup> <sup>899.</sup> <sup>900.</sup> <sup>901.</sup> <sup>902.</sup> <sup>903.</sup> <sup>904.</sup> <sup>905.</sup> <sup>906.</sup> <sup>907.</sup> <sup>908.</sup> <sup>909.</sup> <sup>910.</sup> <sup>911.</sup> <sup>912.</sup> <sup>913.</sup> <sup>914.</sup> <sup>915.</sup> <sup>916.</sup> <sup>917.</sup> <sup>918.</sup> <sup>919.</sup> <sup>920.</sup> <sup>921.</sup> <sup>922.</sup> <sup>923.</sup> <sup>924.</sup> <sup>925.</sup> <sup>926.</sup> <sup>927.</sup> <sup>928.</sup> <sup>929.</sup> <sup>930.</sup> <sup>931.</sup> <sup>932.</sup> <sup>933.</sup> <sup>934.</sup> <sup>935.</sup> <sup>936.</sup> <sup>937.</sup> <sup>938.</sup> <sup>939.</sup> <sup>940.</sup> <sup>941.</sup> <sup>942.</sup> <sup>943.</sup> <sup>944.</sup> <sup>945.</sup> <sup>946.</sup> <sup>947.</sup> <sup>948.</sup> <sup>949.</sup> <sup>950.</sup> <sup>951.</sup> <sup>952.</sup> <sup>953.</sup> <sup>954.</sup> <sup>955.</sup> <sup>956.</sup> <sup>957.</sup> <sup>958.</sup> <sup>959.</sup> <sup>960.</sup> <sup>961.</sup> <sup>962.</sup> <sup>963.</sup> <sup>964.</sup> <sup>965.</sup> <sup>966.</sup> <sup>967.</sup> <sup>968.</sup> <sup>969.</sup> <sup>970.</sup> <sup>971.</sup> <sup>972.</sup> <sup>973.</sup> <sup>974.</sup> <sup>975.</sup> <sup>976.</sup> <sup>977.</sup> <sup>978.</sup> <sup>979.</sup> <sup>980.</sup> <sup>981.</sup> <sup>982.</sup> <sup>983.</sup> <sup>984.</sup> <sup>985.</sup> <sup>986.</sup> <sup>987.</sup> <sup>988.</sup> <sup>989.</sup> <sup>990.</sup> <sup>991.</sup> <sup>992.</sup> <sup>993.</sup> <sup>994.</sup> <sup>995.</sup> <sup>996.</sup> <sup>997.</sup> <sup>998.</sup> <sup>999.</sup> <sup>1000.</sup> <sup>1001.</sup> <sup>1002.</sup> <sup>1003.</sup> <sup>1004.</sup> <sup>1005.</sup> <sup>1006.</sup> <sup>1007.</sup> <sup>1008.</sup> <sup>1009.</sup> <sup>1010.</sup> <sup>1011.</sup> <sup>1012.</sup> <sup>1013.</sup> <sup>1014.</sup> <sup>1015.</sup> <sup>1016.</sup> <sup>1017.</sup> <sup>1018.</sup> <sup>1019.</sup> <sup>1020.</sup> <sup>1021.</sup> <sup>1022.</sup> <sup>1023.</sup> <sup>1024.</sup> <sup>1025.</sup> <sup>1026.</sup> <sup>1027.</sup> <sup>1028.</sup> <sup>1029.</sup> <sup>1030.</sup> <sup>1031.</sup> <sup>1032.</sup> <sup>1033.</sup> <sup>1034.</sup> <sup>1035.</sup> <sup>1036.</sup> <sup>1037.</sup> <sup>1038.</sup> <sup>1039.</sup> <sup>1040.</sup> <sup>1041.</sup> <sup>1042.</sup> <sup>1043.</sup> <sup>1044.</sup> <sup>1045.</sup> <sup>1046.</sup> <sup>1047.</sup> <sup>1048.</sup> <sup>1049.</sup> <sup>1050.</sup> <sup>1051.</sup> <sup>1052.</sup> <sup>1053.</sup> <sup>1054.</sup> <sup>1055.</sup> <sup>1056.</sup> <sup>1057.</sup> <sup>1058.</sup> <sup>1059.</sup> <sup>1060.</sup> <sup>1061.</sup> <sup>1062.</sup> <sup>1063.</sup> <sup>1064.</sup> <sup>1065.</sup> <sup>1066.</sup> <sup>1067.</sup> <sup>1068.</sup> <sup>1069.</sup> <sup>1070.</sup> <sup>1071.</sup> <sup>1072.</sup> <sup>1073.</sup> <sup>1074.</sup> <sup>1075.</sup> <sup>1076.</sup> <sup>1077.</sup> <sup>1078.</sup> <sup>1079.</sup> <sup>1080.</sup> <sup>1081.</sup> <sup>1082.</sup> <sup>1083.</sup> <sup>1084.</sup> <sup>1085.</sup> <sup>1086.</sup> <sup>1087.</sup> <sup>1088.</sup> <sup>1089.</sup> <sup>1090.</sup> <sup>1091.</sup> <sup>1092.</sup> <sup>1093.</sup> <sup>1094.</sup> <sup>1095.</sup> <sup>1096.</sup> <sup>1097.</sup> <sup>1098.</sup> <sup>1099.</sup> <sup>1100.</sup> <sup>1101.</sup> <sup>1102.</sup> <sup>1103.</sup> <sup>1104.</sup> <sup>1105.</sup> <sup>1106.</sup> <sup>1107.</sup> <sup>1108.</sup> <sup>1109.</sup> <sup>1110.</sup> <sup>1111.</sup> <sup>1112.</sup> <sup>1113.</sup> <sup>1114.</sup> <sup>1115.</sup> <sup>1116.</sup> <sup>1117.</sup> <sup>1118.</sup> <sup>1119.</sup> <sup>1120.</sup> <sup>1121.</sup> <sup>1122.</sup> <sup>1123.</sup> <sup>1124.</sup> <sup>1125.</sup> <sup>1126.</sup> <sup>1127.</sup> <sup>1128.</sup> <sup>1129.</sup> <sup>1130.</sup> <sup>1131.</sup> <sup>1132.</sup> <sup>1133.</sup> <sup>1134.</sup> <sup>1135.</sup> <sup>1136.</sup> <sup>1137.</sup> <sup>1138.</sup> <sup>1139.</sup> <sup>1140.</sup> <sup>1141.</sup> <sup>1142.</sup> <sup>1143.</sup> <sup>1144.</sup> <sup>1145.</sup> <sup>1146.</sup> <sup>1147.</sup> <sup>1148.</sup> <sup>1149.</sup> <sup>1150.</sup> <sup>1151.</sup> <sup>1152.</sup> <sup>1153.</sup> <sup>1154.</sup> <sup>1155.</sup> <sup>1156.</sup> <sup>1157.</sup> <sup>1158.</sup> <sup>1159.</sup> <sup>1160.</sup> <sup>1161.</sup> <sup>1162.</sup> <sup>1163.</sup> <sup>1164.</sup> <sup>1165.</sup> <sup>1166.</sup> <sup>1167.</sup> <sup>1168.</sup> <sup>1169.</sup> <sup>1170.</sup> <sup>1171.</sup> <sup>1172.</sup> <sup>1173.</sup> <sup>1174.</sup> <sup>1175.</sup> <sup>1176.</sup> <sup>1177.</sup> <sup>1178.</sup> <sup>1179.</sup> <sup>1180.</sup> <sup>1181.</sup> <sup>1182.</sup> <sup>1183.</sup> <sup>1184.</sup> <sup>1185.</sup> <sup>1186.</sup> <sup>1187.</sup> <sup>1188.</sup> <sup>1189.</sup> <sup>1190.</sup> <sup>1191.</sup> <sup>1192.</sup> <sup>1193.</sup> <sup>1194.</sup> <sup>1195.</sup> <sup>1196.</sup> <sup>1197.</sup> <sup>1198.</sup> <sup>1199.</sup> <sup>1200.</sup> <sup>1201.</sup> <sup>1202.</sup> <sup>1203.</sup> <sup>1204.</sup> <sup>1205.</sup> <sup>1206.</sup> <sup>1207.</sup> <sup>1208.</sup> <sup>1209.</sup> <sup>1210.</sup> <sup>1211.</sup> <sup>1212.</sup> <sup>1213.</sup> <sup>1214.</sup> <sup>1215.</sup> <sup>1216.</sup> <sup>1217.</sup> <sup>1218.</sup> <sup>1219.</sup> <sup>1220.</sup> <sup>1221.</sup> <sup>1222.</sup> <sup>1223.</sup> <sup>1224.</sup> <sup>1225.</sup> <sup>1226.</sup> <sup>1227.</sup> <sup>1228.</sup> <sup>1229.</sup> <sup>1230.</sup> <sup>1231.</sup> <sup>1232.</sup> <sup>1233.</sup> <sup>1234.</sup> <sup>1235.</sup> <sup>1236.</sup> <sup>1237.</sup> <sup>1238.</sup> <sup>1239.</sup> <sup>1240.</sup> <sup>1241.</sup> <sup>1242.</sup> <sup>1243.</sup> <sup>1244.</sup> <sup>1245.</sup> <sup>1246.</sup> <sup>1247.</sup> <sup>1248.</sup> <sup>1249.</sup> <sup>1250.</sup> <sup>1251.</sup> <sup>1252.</sup> <sup>1253.</sup> <sup>1254.</sup> <sup>1255.</sup> <sup>1256.</sup> <sup>1257.</sup> <sup>1258.</sup> <sup>1259.</sup> <sup>1260.</sup> <sup>1261.</sup> <sup>1262.</sup> <sup>1263.</sup> <sup>1264.</sup> <sup>1265.</sup> <sup>1266.</sup> <sup>1267.</sup> <sup>1268.</sup> <sup>1269.</sup> <sup>1270.</sup> <sup>1271.</sup> <sup>1272.</sup> <sup>1273.</sup> <sup>1274.</sup> <sup>1275.</sup> <sup>1276.</sup> <sup>1277.</sup> <sup>1278.</sup> <sup>1279.</sup> <sup>1280.</sup> <sup>1281.</sup> <sup>1282.</sup> <sup>1283.</sup> <sup>1284.</sup> <sup>1285.</sup> <sup>1286.</sup> <sup>1287.</sup> <sup>1288.</sup> <sup>1289.</sup> <sup>1290.</sup> <sup>1291.</sup> <sup>1292.</sup> <sup>1293.</sup> <sup>1294.</sup> <sup>1295.</sup> <sup>1296.</sup> <sup>1297.</sup> <sup>1298.</sup> <sup>1299.</sup> <sup>1300.</sup> <sup>1301.</sup> <sup>1302.</sup> <sup>1303.</sup> <sup>1304.</sup> <sup>1305.</sup> <sup>1306.</sup> <sup>1307.</sup> <sup>1308.</sup> <sup>1309.</sup> <sup>1310.</sup> <sup>1311.</sup> <sup>1312.</sup> <sup>1313.</sup> <sup>1314.</sup> <sup>1315.</sup> <sup>1316.</sup> <sup>1317.</sup> <sup>1318.</sup> <sup>1319.</sup> <sup>1320.</sup> <sup>1321.</sup> <sup>1322.</sup> <sup>1323.</sup> <sup>1324.</sup> <sup>1325.</sup> <sup>1326.</sup> <sup>1327.</sup> <sup>1328.</sup> <sup>1329.</sup> <sup>1330.</sup> <sup>1331.</sup> <sup>1332.</sup> <sup>1333.</sup> <sup>1334.</sup> <sup>1335.</sup> <sup>1336.</sup> <sup>1337.</sup> <sup>1338.</sup> <sup>1339.</sup> <sup>1340.</sup> <sup>1341.</sup> <sup>1342.</sup>

ous meates and drinks, we may bind  
our fleſh to the direction of the holie  
Spirit, and mortifie our bodies of this  
death b, that thou maielt liue in  
vs, which art to be praiſed  
for euer, and euer,

b Rom. 7, 24

*Amen.*8. *Euening praiſer,**on Friedaie.*

We wil praiſe thee, O  
eternal God, Father  
of our Lorde I E S V  
Chriſt, for marue-  
lous thinges haſte  
thou done for vs ;

thou haſt deliuered our ſoules from  
death, and our feete from falling a.

b Pſa. 56, 13.

Bleſſed be God which hath hearde  
our prayers b ; and brought vs out of  
the lake of miſerie, out of the myre  
and claie : which ſet our feete vpon  
the rock, & ordered our goings, which  
hath ſaued vs this daie from al perils,  
and comforted our ſoules.

b Pſal. 40, 1.

Wherefore we wil extol thee, and  
celebrate thy name euerie daie c ; and

c Pſa. 145, 2.

at

at night wil we talke of thy righteousness.

<sup>d</sup>Psal. 99, 5. We wil magnifie the Lord our God, and bow our selues at his footstoole d, for he is holie.

<sup>e</sup>Psal. 30, 1. We wil praise thee, O Lord, because thou hast set vs vp e, and hast not made our foes to triumph ouer vs.

3. Thou hast brought our soules from the graue, and saued our liues from them that go downe into the pit.

4. Wherefore we wil sing praises vnto thee, and yeeld thee thanks for a remembrance of thy holines.

<sup>f</sup>Gala. 3, 13. O most louing Father, here prostrating our selues before thy feet, we beseech thee in the Name of thy sonne, who suffered for vs a most cruel death f, blot out al our transgressions, whereby we haue offended thy Maiestie; and especiallie those which this daie we haue committed.

<sup>g</sup> A part of the praier of King manasse placed immediatlie after the second booke Be merciful vnto vs, O Lord, for thy Name sake. For greatlie haue we sinned g, and our offences are mo than the sand of the sea. We haue prouoked thee vnto anger, and done euil in thy sight. But now we bend the knees of our hart, requiring thy mercie.

O Lord, we haue sinned, we acknowledge



ledge our sinnes with grieve & sorow.

Pardon, O pardon our sinnes, and destroye vs not together with our iniquities, neither reserve euil for vs for euer: but of thine infinit goodnes saue vs miserable and most vnworthy men. For thou, O Lord, according to thy wonted mercie hast promised forgiveness of sinnes to al repenters. Therefore we wil praise thee continually al the daies of our life; al the host of heauen praise thee worldes without ende.

of Chron.  
according  
to the Ge-  
neua trans-  
lation.

Who is such a God as thou, that pardonest wickednes, and passest by the transgressions of the remnant of thine heritage? Thou keepest not thy wrath for euer, for mercie pleaseth thee. Thou wilt turne againe, and haue compassion vpon vs; thou wilt subdue our iniquities, and cast al our sinnes into the bottome of the sea.

<sup>b</sup> Mica. 7, 18

19.

In this euening nowe the Sunne is gone, we praie thee, O God, depart not from vs, which art the Sunne of righteousness; neither let thine aide be far from vs, but abide with vs, O Lord, for it draweth towarde night, and the daie is far spent.

<sup>i</sup> Luk. 24, 29.

For sake vs not, O Lord our God,

<sup>k</sup> Psa. 38, 21.

neither

neither depart from vs; for tribulation is at hand, and there is none to helpe.

1 Psal. 22, 11.

O God of our saluation, make haste to helpe vs, haue a regard to our defence, & redeeme our soules in peace from thole that war against vs.

2 Psal. 55, 18.

Deliver vs from such as marke our goings. Plucke our feete out of the snare; and lead vs in the path of righteousness, that our feete slip not, and we take a fall.

3 Pro. 6, 22.

Guide vs by thy wisdom, that when we walke it may leade vs; when we sleepe it may keepe our feete; and when we wake we may talke thereof.

And therefore sleeping we wil not feare, but rest quietlie, and our sleepe shal be sweete; we wil not quake at the sudden terror, neither at y raging of the vngodlie when it happeneth.

The Lord shal be on our side, and protect our feete that we be not taken, yea, the Lorde shal be our light, and saluation in darknes. He is our

4 Psal. 91, 9.

hope, which hath appointed vs so high a refuge. Let none euil come vnto vs, neither suffer the whip to be nigh our tabernacle.

O Lord be thou our watchman and protector

protector that troubles and vaine cogitations doe not inuade vs, and neither the feare of death ouerwhelme vs p, nor the sleepe of night alter our thoughts, and vnderstanding when we shoulde take our rest, and ease in our chambers: but grant vs a good and quiet sleepe, and after the same to rise vp in the morning and to render due thanks and praise to thee our most merciful protector. PEcc1 40,5

For q our helpe is from the Lorde 1Psa.121,2  
which hath made both heauen and  
earth. He wil not suffer our feete to  
be mooued: and he that keepeth Is-  
rael wil not sleepe. The Lord defend  
vs from al euil: the Lorde preserue  
our soules. The Lord blesse our  
comming in, and our going  
out, both now, and  
euermore.  
*Amen.*



# I. On Saturdaie, *Morning praier.*

1. Mach. 1,  
verse. 24.



Lorde God <sup>a</sup>, maker  
of al things, which  
art fearful & strong,  
and righteous, and  
merciful; which art  
only a gracious king,

25. onelie liberal, onelie iust, almightie,  
and euerlasting; which deliuerest vs  
from al troubles both by daie and  
night, which hast made vs thy cho-  
sen through the blood of thy Sonne  
our Lord and Sauior Christ <sup>b</sup>, which  
was shed for vs, and hast sanctified vs  
by thy Spirit giuen into our harts,  
that we should be a chosen generati-  
on <sup>c</sup>, a roial priesthood, to offer accep-  
table sacrifices vnto thee: Receiue  
now the sacrifice of praise from our  
mouthes <sup>d</sup>, for thy benefits conferred  
vpon vs.

1. Mach. 1,  
verse. 26.

We thanke thee, O eternal GOD,  
not onelie for keeping vs this night  
passed, but also for defending vs this  
whole weeke, yea, and al our life time  
from the snares of wicked spirits, that  
they could not circumuent, and ouer-  
throw vs.

We

We wil praise thee, O Lorde with  
our whole hart e, we wil speake of al <sup>p Psal. 9, 12</sup>  
thy maruelous works; we wil be glad  
and reioice in thee.

Our songes wil wee make of thy  
Name, O thou most Hie, which exal-  
test vs from the gates of death, that  
we may declare al thy praises in the  
ports of thy Churches, we wil excee-  
dinglie reioice in thy saluation.

Blessed be the Lord God of Israël f, <sup>f Luk. 1, 68.</sup>  
because he hath visited and redee-  
med his people; And hath raised vp  
an horne of saluation vnto vs, and de-  
liuered vs from our enemies, & from  
the hand of al that hate vs. He hath  
bin merciful vnto vs, in lightening  
those which sat in darknes and in the  
shadow of death, to direct our feete  
into the waie of peace.

To thee doe we offer the sacrifice  
of praise g, that is the frute of lips h, <sup>g Heb. 13, 15  
h Hose. 14, 3</sup>  
confessing thy Name.

Our mouthes shal praise thee, O  
Lorde, and our tongues declare thy  
righteousnes.

Lo, we wil not refraine our lips, O  
Lord, and that thou knowest i, yea, we <sup>i Psal. 40, 16,</sup>  
wil lift vp our hands vnto thy sanctu-  
arie, and with our feete wil we hasten

N. 1. towards

towards thine house, and in thy Congregation we wil praise thee.

We wil magnifie thee, O God our King k, and wil blesse thy Name for euer and euer.

2. Euerie daie wil we giue thanks vnto thee, and praise thy Name for euer and euer.
  3. For great art thou, O Lorde, and most worthie to be praised, there is none end of thy greatnes.
  4. Al generations shal extol thy works,
  5. and speake of thy power: they shal talke of thy worship, glorie, praise and
  6. wonderous works, and we wil declare thy mightines.
  7. The memorial of thine abundant kindnes shal be shewed, and men shal sing aloude of thy righteousness.
  8. The Lord is gracious and merciful, slowe to anger, and of great mercie.
  9. The Lord is good vnto euery man, & his mercies are ouer al his works.
  10. Al thy works praise thee, O Lorde, and thy Saints giue thanks vnto thee from one generation to another.
- O God, carelie now this morning doe wee cal for thine vnspeakeable mercy, beseeching thee from the botome of our hart, that this morning thou

thou wilt lighten our mindes, so that  
 the shining & brightnes of thy know-  
 ledge may rise in vs, which are called  
 out of darknes <sup>l</sup> into the maruelous <sup>l</sup> 1. Pet. 2, 9.  
 light of thy glorie, that, being awaked  
 out of sleepe <sup>m</sup>, wee may giue our <sup>m</sup> Rom. 13,  
 selues to the works of light, and walke <sup>verse.</sup> 11.  
 honestlie, as in the daie, not in rioting  
 and dronkennes, neither in chambe-  
 ring and wantonnes, neither in strife,  
 and enuieng. 13.

For we beleeuers are the children  
 of light <sup>n</sup> and of the daie, not of night <sup>n</sup> 1. Thes. 5, 5  
 and of darknes. Therefore giue vs <sup>6.</sup>  
 grace, that we sleepe not, as others  
 doe, but make vs to watch, and be so-  
 ber, putting on the brestplate of faith <sup>8.</sup>  
 and charitie, and for an helmet to  
 take the hope of saluation. For thou <sup>9.</sup>  
 God hast not ordeined vs to wrath,  
 but to obtaine saluation through our <sup>10.</sup>  
 Lord Iesus Christ, which died for vs.

Giue vs grace likewise, we beseech  
 thee, that we abuse not this daie and  
 other thy creatures <sup>o</sup> vnto vanitie, <sup>o</sup> Rom. 8, 20  
 neither giue our members <sup>p</sup> as instru- <sup>p</sup> Rom. 6, 13  
 ments of vnrighteousnes vnto sinne,  
 by doing such deedes as fight against  
 the soule <sup>q</sup>, wounde the conscience, <sup>q</sup> 1. Pet. 2, 11  
 and greeue the same.



Succor vs, gracious God, that painfullie we may shunne and auoide fixe  
 ¶ Prou. 6, 16 things which thou doest hate 1, yea,  
 seauen which thy soule doth abhor,  
 17. to wit, a proude looke, a lieng tong,  
 hands that shed innocent blood, an  
 18. hart that goeth about wicked imagi-  
 nations, feete that be swift in running  
 19. to mischief, a false witnes which bring-  
 eth forth lies; and him that soweth  
 discord among brethren.

O Lord, God of our saluation, into  
 thine hands wil we deliuer our harts,  
 that carelie they may watch to thee  
 ¶ Ecc. 39, 5. our maker s, and in thy sight wil we  
 praie that thou maiest protect vs in  
 the daie of trouble.

In fixe calamities deliuer vs, O  
 ¶ Iob. 5, 19. Lorde, and t in the seuenth let none  
 euil come to vs; in famine saue vs  
 20. from death; in battel from the power  
 of the sworde; hide vs from the  
 21. scourge of the tong; when destructi-  
 on cometh let vs not feare; in dearth  
 22. make vs merie; and let not the beasts  
 of the earth apale our courage. Grant  
 this, O Father, for thy deere Sonne  
 our Sauior Christs sake,

*Amen.*

2. A thankesgiuing to  
*God for his mercies.*

Most holie Trinitie,  
which art the true and  
eternal Vnitie, of equal  
glorie and maiestie, we  
worship thee, we praise  
thee, we thanke thee for al thy bene-  
fits, as it is trulie meete, iust, and good  
for vs alwaies to giue thanks vnto <sup>a</sup> Psa. 116, 12  
thee <sup>a</sup>. 13.

O Lord most holy, eternal God, and  
Almightie Father through Christ our  
Lorde, by whom Angels praise thee,  
Kings adore thee, and powers doe  
feare thee: the heauens, and heauen  
of heauens, yea the blessed Seraphins  
<sup>b</sup> with ioie together doe magnifie <sup>b</sup> Esaie. 6, 2.  
thee, saieng with humble confession, <sup>3</sup>  
Holie, Holie, Holie, Lord God of Sa- <sup>Reuela. 4, 8.</sup>  
baoth the whole worlde is ful of thy  
glorie.

Especially at this time, O Father  
most Hie, we thank thee for thy mer-  
cie abunding toward vs, which of thy  
great loue <sup>c</sup> wherewith thou louedst <sup>c</sup> Ephe. 2, 4.  
vs, yea, when we were dead through  
sinne, didst quicken vs together with  
4. Christ, 5.

- Ephes. 1, 6. Christ, and being raised with him  
 7. hast made vs to sit together in hea-  
 uenlie things, thereby to shew to al  
 ages hereafter the exceeding riches  
 of thy grace through thy kindnes to-  
 ward vs in Iesus Christ.
8. For by grace are we saued through  
 faith, and that not of our selues, it is  
 9. the gift of God, not of works, least any  
 man should boast. Besides, thou hast  
 10. by thine holie Spirit sealed and pre-  
 pared vs vnto good workes which  
 thou didst before ordeine that wee  
 might walke in them, and please thee  
 in new obedience.

We wil remember the mercies of  
 \*Eph. 1, 6, 7. the Lord d, yea, and praise the Lord  
 for al that he hath giuen vs.

Great is thy mercie, O Lord, & thy  
 goodnes incomparable toward vs.

Who shal be able to expresse thy  
 workes? or who can seeke out the  
 \*Ecl. 18, 3. ground of thy noble actes? who  
 shal declare the power of thy great-  
 4. nes? or take vpon him to tel our thy  
 5. mercie? which is such, and so infinit,  
 that it can neither be augmented,  
 nor diminished.

\*Ps. 103, 11. For I looke how hie the heauen is  
 in comparison of the earth: so great  
 is

2. *for the mercies of God.*

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is thy mercie also towards them which feare thee. And as far as the East is from the West : so far hast thou set our sinnes from vs. Psa. 103, 12.

For as a father pittieth his owne children : euen so art thou merciful to al which feare thee. 13.

Yea, though a mother doe forget hir infant g, and take no pittie on the sonne of hir wombe, yet wilt not thou forget vs ; for we are written vpon thine hands. g Esai. 49, 15  
16.

The mercie of y Lord is vnchangeable, infinite, and neuer faileth h, but dailie ariseth new and fresh vpon vs. h Lam. 3, 22  
23.

The merciful goodnes of the Lord endureth for euer and euer i vpon them which feare him, and his righteousness vpon childers children, such as keepe his couenants, & thinke vpon his commandements to do them. i Ps. 103, 17.  
18.

Thy mercie is on such as feare thee k from generation to generation. k Luk. 1, 50.

The mercie that a man hath l reacheth vnto his neighbor ; but the mercie of the Lorde is vpon al flesh, chastening, and teaching, and nurturing: yea, euen as a shepheard turneth againe his flocke, so doth he al them which receiue chastening, nurture, l Eccl. 18, 12

and doctrine.

**Eccl. 18, 13.** Merciful art thou vnto al them which receiue correction, and diligentlie seeke after thy iudgements.

And although for a while thou forsakest vs <sup>m</sup>: yet afterward in much fauor wilt thou gather vs together. In

**8.** the time of thy wrath thou hidest thy face from vs for a moment, but for al <sup>y</sup> thy mercie toward vs is euerlasting.

Blessed be thy Name, O God of our Fathers, which when thou art angrie

**Tob. 13, 2.** <sup>n</sup> shewest mercie, and in the time of trouble forgiuest the sinnes of them which cal vpon thee.

This thy goodnes and ouerabounding mercie, which hath bin from the beginning, and for euer shal continue ouer al which vnfaignedlie repent; neuer languishing or failing but abiding perfect alwaies in the highest degree, we wil praise and confesse from one generation to another.

For gracious and merciful is the Lord, patient, & long suffering <sup>o</sup>, bent to shew fauor, and maruelouslie gentle towards al that cal vpon him.

**PPsa. 117, 1.** Praise the Lorde al ye heathen <sup>p</sup>, and glorifie him al nations. For his  
**2.** merciful kindnes is euer more and more

3. *for an happie departure, &c.*  
more toward vs.

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We wil not keepe back thy louing  
mercie and truth from the great con-  
gregation q : withdraw not thou thy  
mercies from vs, O Lord; let thy kind-  
nes and truth alwaie preferue vs.

1 Psal. 40, 10  
11.

O let thy merciful kindnes be our  
comfort ⁊ according to thy word vnto  
thy seruants.

1 Psal. 119,  
verse. 76.

O deale with thy seruants according  
to thy great mercy ⁊ and teach vs thy  
statutes, that in like maner we may  
be merciful towarde al men without  
respect of persons, or hope of gaine,  
willinglie without morositie: that in  
thy iudgement ⁊ we may find mercie  
through the passion and death of thy  
Sonne Iesus Christ, which liueth and  
raigneth with thee in the vnitie of  
the holie Spirit a God worldes with-  
out end, *Amen.*

1 Psal. 119,  
verse. 124.

1 Matt. 5, 7.  
24.  
44.

### 3. A praier for an happie

*departure out of this  
worlde.*



Most gracious God, thy  
yeres endure through-  
out al generations ⁊, &  
thy daies are without  
end or beginning: but  
the

1 Psal. 102, 24

the daies of man surelie are determined which he can not ouerpasse <sup>b</sup> ; & the number of his monethes are knowen to thee, thou hast appointed him his bounds which he cannot go beyonde.

Thou hast nombred our daies, which vade awaie sodainlie like the grasse <sup>c</sup>. For we are soone dispatched, and easelie consume.

Our daies are like a shadow, <sup>d</sup> and wither awaie like grasse.

A man in this world is euen like a vapor that vanisheth awaie <sup>e</sup>. For al flesh is grasse <sup>f</sup>, and al the glorie thereof, as the flower of the felde, which florisheth in the morning, and afterward withereth and vadeth.

Behold & our daies are to be measured, they are as it were a span long, and our whole age is nothing in respect of thee. And verilie euerie man liuing is altogether vanitie <sup>h</sup>.

Our age is folden together, and taken awaie from vs like a shepherdes cotage <sup>i</sup> ; our life is cut of by our sins, like the thred of the weauer, which is sodainlie broke of.

We are but strangers in this world <sup>k</sup>, and sojourners, as were al our fathers.

Our



3. *for an happie departure, &c.*

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Our life speedilie goeth awaie like  
the weauers shuttle, and it abideth  
not.

Wherefore, Lorde, let vs know our  
ende <sup>l</sup>, and the number of our daies,  
that we may be certified how long we  
haue to liue, and what is yet to come.

<sup>1</sup>Psal. 39, 4.  
Psa. 119, 84.

Instruct vs, O Lorde, that, being al-  
waies mindful of our mortalitie we  
neuer promise to our selues manie  
yeeres, nor long liues in this pilgri-  
mage of ours, so shal we not liue se-  
curelie deferring our conuersion to  
thee from daie to daie <sup>m</sup>, nor yet put  
confidence in this fraile and vncer-  
taine life, as did that rich man, saie-  
ng <sup>n</sup>, Soule, thou hast much good laid vp  
in store for manie yeeres, take thine  
ease, eate, drink, and be merie: Whose  
soule notwithstanding was taken fro  
him the same night.

<sup>m</sup>Eccle. 1, 2,  
3, & c.  
Eccle. 5, 7.  
6, & c.  
<sup>n</sup>Luk. 12, 19

20.

But giue grace, that in thy feare we  
may dailie prepare our selues to de-  
part out of this prison. For nothing is  
more certaine than death <sup>o</sup>, though  
nothing more vncertaine than the  
houre thereof.

<sup>o</sup>Eccle. 3, 2.

Therefore let vs haue alwaies be-  
fore our eies an image, and medita-  
tion of our departure <sup>p</sup>, the better to  
know

<sup>p</sup>Ecc. 18, 23

- know the fleeting and vanitie of this comberfome and vncertaine life, that
- ¶ Gal. 6, 14. we may liue to thee our God q, being
- ¶ Titus. 3, 2. founde in faith r, and strong in hope, loking with cheerefulnes for the daie
13. of our departure, and the ioieful appearing of thy Sonne Iesus Christ our Redeemer; and as long as we abide in this tabernacle of our bodies with
- ¶ 1. Pet. 1, 5. al studie ministering f to our faith, virtue; to virtue, knowledge; to knowledge,
6. ledge, temperance; to temperance, patience; to patience, godlines: vntil
- ¶ 2. Cor. 5, 1. this tabernacle t being laid awaie, we shal paffe ouer to our dwelling place,
2. not made with hand, but euerlasting in the heauens, where we shal be clothed with eternal glorie and immortalitie, when this earthlie house is put of, and destroied.
6. Grant also that trusting firmelie to thy promises, we may be readie and glad to returne to our euerlasting and celestial countrie: for while we are in this body we wander from thee
7. our God, for now we walke in faith, not in the enioieng and possession of
9. cternal goodes: wherefore, whether we be at home, or from home let vs endeuor our selues to be acceptable
- in

3. *for an happie departure, &c.*  
in thy fight.

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Make vs faithful and wise seruants

u alwaies looking for the comming  
of our Lord (for we know not when  
he wil come, x at the euening or at  
midnight, whether at the cock crow-  
ing, or in the dawning) least by a sud-  
daine houre of death being ouerta-  
ken, and as it were caught in the fou-  
lers trap y we be found vnreadie: but  
contrariwise by prudent watching in  
true conuersion and repentance may  
continuallie couet to be dissolued z  
and to be with Christ our Redeemer.

u Matth. 24.  
verse. 45.

Luk. 12, 42.

x Mark. 13,  
verse. 35.

y Luk. 21, 38

z Phil. 1, 23.

Grant also, that at the point of  
death, hauing escaped al hardnes &  
tentations, we may triumph like con-  
querours, and behold the presence  
and power of thine holie Spirit; and  
let our last wordes be that, which thy  
Sonne did vtter vpon the altar of the  
Crosse, saieng a, Father into thine  
hands I commende my spirit: and  
when our speech is taken from vs,  
heare, O God, the groanings of our  
harts.

a Luke. 23,  
verse. 46.

Psal. 31, 5.

And the houre of death being  
come, let thy seruants b depart in  
peace, because our eies haue seene  
thy saluation, which thou hast prepa-  
red

b Luk. 2, 29.

30.

31.

red before the face of al people: a  
 Luke. 2, 32. light to be reuealed vnto the Gentils,  
 and the glorie of thy people Israël,  
 through our Lord Iesus Christ, Amen.

#### 4. A praier for the nourish- ment of this life.



Omnipotent, and eternal  
 Father, which hast gi-  
 uen to thy Church cer-  
 taine promises of cor-  
 poral things a: we thy

<sup>a</sup> James. 1, 5.

James. 5, 14

Luke. 11, 9.

<sup>b</sup> Matt. 6, 11.

Luke. 11, 3.

<sup>c</sup> Psal. 65, 9.

10.

Deu. 28, 11.

children crie vnto thee for our dailie  
 bread <sup>b</sup>, and else what pertaining to  
 the sustentation of our mortal bodies.

Make our fieldes fertile, that the  
 seede sown may come vp, and our  
 ground yeeld vs a ioieful haruest <sup>c</sup>.

Prosper thou the labors of al arti-  
 ficers, and let their doings take good  
 successe.

Blesse, Lorde, the workes of our  
<sup>d</sup> Deu. 28, 4 hands, our heardes of cattel <sup>d</sup>, and  
<sup>e</sup> Psal. 144, 13. flocks of sheepe, that they may pro-  
 14. per, and encrease, and we feele no  
 barennes, desolation, nor decaie.

Send thy blessing into our barnes,  
<sup>e</sup> Deu. 28, 8. and storehouses <sup>e</sup>. For fit is the bles-  
<sup>f</sup> Pro. 10, 22 sing of God that maketh rich, and  
 causeth

causeth plentie.

Except the Lord build the house g, <sup>g</sup> Ps. 127, 1.  
their labor is but lost that build it. It  
is but vaine for vs to rise earlie, and  
late to take rest, eating the bread of  
forowe. For thou Lord giuest to thy  
beloued, sleepe they wake they, much  
plentie, and al kind of happines. <sup>2.</sup>

Make vs therefore, bountifull God,  
to loose our nets in thy Name <sup>h</sup>, and <sup>h</sup> Luke. 5, 5.  
to doe the works of our calling ear-  
nestlie with inuocation of thy diuine  
assistance, that by thy blessing we  
may haue good successe.

Protect al waifaring men, and tra-  
uelers, either sailing by seas to far  
countries, or iorneieng by land for  
our common welfare, that they may  
safelie returne home againe.

Take thou the defence of Mer-  
chants with their goods and riches <sup>i</sup>, <sup>i</sup> Ezech. 27,  
so shal they be secure from al misfor-  
tune. Dispose their minds and wits,  
that in their trafike they may deale  
without fraude, couen, and abuse of  
thy Name, measuring al things ac-  
cording to the rule of iustice, & ther-  
by reteine a good conscience <sup>k</sup>. Make  
them to loue virtue, to kepe promise,  
to obserue couenants, y<sup>e</sup> no man op-  
presse <sup>k</sup> Eccl. 13, 25

1 1. Thes. 4, 6. presse or circumuent his brother<sup>l</sup>, for  
 verse. 6. God is the reuenger of al such.

1. Cor. 6, 8. Grant also to al buiers of villages,  
 • Luk. 14, 18. houses, land, yokes of oxen, that<sup>m</sup> for  
 19. the loue & desire of earthlie riches,  
 20. and filthie lucre, they forget not the  
 kingdome of God, and so make ex-  
 cuse that they cannot come to thy  
 great, and heauenlie supper, whervn-  
 to al men are called by the Gospel.

• Psa. 61, 10. Let them not delight<sup>n</sup> in wrong  
 doing, and roberie. If riches encrease  
 let not their harts be set vpon them :  
 but afore al thing prouide for them-  
 selues the treasure<sup>o</sup> hid in the field,  
 • Mat. 13, 44. and the pretious iewel of thy cele-  
 P Matth. 13, stial kingdome.  
 verse. 45.

To al workemen & laborers grant  
 that they be faithful in their busines:  
 make them also strong aswel in bo-  
 die, as in iudgement.

Giue vs good seruants, vpright go-  
 uernors, an happie state of Common-  
 weale, a wholesome temperature of  
 aire, health, peace, discipline, and such  
 like.

Keepe our minds from couetous-  
 9 1. Tim. 6, nes, which 9 is the roote of al euil,  
 verse. 10. least being bewitched therewithal,  
 we swarue from the faith, and wrap  
 our

our selues in manie sorrowes. But gouerne vs by thy Spirit, that al our care <sup>r</sup> may be cast vpon thee our Father, and we be content with dailie bread.

<sup>r</sup> Mat. 6, 20.  
Luk. 12, 33.  
1. Tim. 6, 19.  
Psal. 55, 23.

Blesse vs moreouer that we abuse not thy temporal beneficts, neither glut our selues with meate and drink to the ouercoming of our harts by surfetting, and dronkennes <sup>r</sup> but may vse thy blessings moderately to our comfort.

<sup>r</sup> Luke. 21, verse. 34.

Giue patience to the poore that they neither murmur against thy wil, and their condition; neither enuie their betters, and so offend thee, and breake thy commandements.

Let not rich men be either high minded <sup>t</sup>, or confident in vncertaine riches, but in thee the liuing God (which giuest to vs abundantly al things to enioie) that they doe good, and be rich in good workes, that they be readie to giue, glad to distribute, and laieng vp in store for themselves a good foundation against the time to come, that they may obtaine eternal life.

<sup>t</sup> 1. Tim. 6, verse. 17.

18.

19.

Two things we doe require of thee our God <sup>u</sup> denie them not before we die.

<sup>u</sup> Prou. 30, 7



Prou.30, 8. die. Remoue from vs vanitie and lies;  
giue vs neither pouertie nor riches,  
onlie grant vs things necessarie for  
9. this life: least peraduenture being  
ful we should denie thee, and saie,  
Who is God? or being oppressed  
with pouertie we fal to stealing, and  
take the Name of thee our God in  
vaine, *Amen.*

5. A praier for the afflicted,  
*and such as suffer persecution.*



Christ eternal GOD,  
which hast commanded vs to denie our  
selues <sup>a</sup>, and dailie to  
take vp our crosse, and  
follow thee our capitaine, and mai-  
ster in much patience.

<sup>a</sup> Luk. 9, 23.

24.

Matt. 16, 24

Mark. 8, 34

<sup>b</sup> 2. Tim. 3,  
verse. 12.

For it cannot be auoided, but that  
al which desire to liue godlie <sup>b</sup> in  
thee our Lorde, must suffer persecu-  
tion.

<sup>c</sup> Ioh. 14, 30

And we cannot be thy seruants and  
soldiers vnles we can abide the per-  
secution of the greater part of man-  
kinde. For Satan the prince of the  
world <sup>c</sup>, wil neuer surcesse from ar-  
ming his villains with furiousnes a-  
gainst

5. *for the afflicted.*

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gainst thy members d.

<sup>d</sup>Ioh. 15, 20

And it falleth out commonlie in this licentious wickednes of <sup>e</sup>y world, that the godlie, euen through the zeale of righteousnes do purchase to themselues the hatred of the wicked.

Especiallye it is incident vnto Christians to be abhorred of the maior part of mankind <sup>e</sup>. For flesh in no case can awaie with the preaching of the Gospel, and none can wel suffer the reprehension of their vices.

<sup>e</sup>Ioh. 15, 18

19.

20.

Hence arise persecutions for the destruction of the godlie, whereby in no place they can be safe and secure, but their ends are sought by al kinds of crueltie.

Wherefore we beseech thee, on the behalfe of al persecuted for righteousness sake f, against whom despiteful words are vsed, and lies inuented: and for as manie as for thy Name sake are detained in prison, fettered, attainted before counsels g; whipped, brought afore Kings and Princes to be tormented with exquisite and diuers punishments for the confession of true religion: for such as are exiled from their natiue soiles h, banished, spoiled of their goods, abhorred of

<sup>f</sup>Mat. 5, 10.

1. Pet. 3, 14.

1. Pet. 4, 14.

<sup>g</sup>Matth. 10, verse. 18.

17.

18.

<sup>h</sup>Hebru. 11, vers. 35, &c.

2. Cor. 6, 4, 5, &c.

of the world, tried by torments, racked ; hanged vpon forkes , vpon wheelles, killed by swords, like sheepe for the slaughter murdered , and throwen out to be deuoured of the rauinous and cruel beasts for thy  
 11. Pet. 4, 14  
 Matth. 5, 10. Gospels sake i :

11. Al these assist, and laie to thine hand for our strengthening, that the glorie and Spirit of God may rest vpon vs <sup>k</sup>, by whose consolation we may suffer al troubles, and by an inuincible courage get the victorie in al these, and neuer fal from the hope of our saluation.

12. Cor. 1, 12 Grant therfore that we may haue the testimonie of a good cōscience <sup>l</sup>, knowing that we are punished vnder  
 1. Pe. 4, 15 seruedlie, not as murtherers <sup>m</sup>, or theeues, or euil doers, or busiebodies  
 16. in other mens matters. And, suffering as Christians let vs not be ashamed, but glorifie God on that behalfe.

Giue vs grace to account it for exceeding ioie <sup>n</sup>, when we fal into diuers tentations, and afflictions ; and  
 James. 1, 2 to glorie therein <sup>o</sup>. For affliction bringeth forth patience ; patience, experience ; experience, hope ; and hope maketh not ashamed.

And

And let their example which before vs did suffer the like in their bodies, be a comfort vnto vs. For so did the vngodlie persecute the Prophets p which were before vs.

<sup>p</sup>Mat. 5, 12.

And especiallie thy steps, which are left to be followed q are aboue al to be allowed of. For thou diddest saie r: The seruant is not greater than his maister; if they haue persecuted me, they wil persecute you also.

<sup>q</sup>1. Pe. 2, 21.

<sup>r</sup>Ioh. 15, 20.

Finallie also giue grace, that, respecting the vnspeakable rewarde which of thine onelie mercie thou diddest promise to al which perseuer vnto the ende s, by thine assistance we may ouercome al the greuousnes of affliction.

<sup>s</sup>Mat. 24, 13

For blessed dost thou pronounce them which suffer persecution for righteousness sake t, for theirs is the kingdome of heauen: that, when they are prooued, they may receiue the crowne of life u which thou hast promised to such as loue thee.

<sup>t</sup>Mat. 5, 10.

<sup>u</sup>Iam. 1, 12.

Wherefore indue al in affliction with thy fortitude from aboue, that with a bold and stoute courage they may reioice x that they are counted worthie to suffer shame, and al kinds of

<sup>x</sup>Act. 5, 41

1. Pet. 4, 13.

of

of affliction for thy Name.

Make them constant in the true  
 yRom. 8, 35 confession y, that through the confi-  
 36. deration of cruel punishment they  
 depart not from the faith, and for-  
 sake the profession of true religion.

Likewise shew forth thine omni-  
 potencie, and with thy mightie hand  
 deliuer them from the power of Ty-  
 rans; from the mouthes of Lions z,  
 2Hebru. 11, and violence of fire.  
 vers. 33, &c.

And as concerning such, whose  
 bodilie deliuerance were not best,  
 but are fittest for martyrdome, those  
 strengthen in the middes of paine,  
 that they feare not such as kil the bo-  
 die a, but cannot kil the soule; that  
 being afflicted according to thy wil,  
 they may commit the keeping of  
 aMat. 10, 38 their soules to thee with wel doing b,  
 b1. Pet. 4, 19 as vnto a faithful Creator; and so  
 though they leese (as may seeme)  
 their soules in this world, yet shal  
 cMat. 16, 25 they finde them safe c and blessed in  
 Luk. 17, 13. another life which is eternal d, where  
 dMatth. 25, thou liuest and raigest with the  
 verse. 46. Father in the vnitie of the  
 Iohn. 5, 29. holie Spirit, a God for  
 Reuel. 21, 4. euermore,

Amen.

A

6. A praier for Widowes,  
and Orphanes.

Most merciful & faith-  
ful GOD, father of  
orphanes <sup>a</sup> and iudge <sup>a Psal. 68, 5.</sup>  
of widowes; Looke  
downe from heauen,  
thou which considerest our labor, and  
sorow, and in whose hands al our sal-  
uation doth consist.

The poore is left vnto thee: for thou  
art the helper of the fatherles <sup>b</sup>. The <sup>b Psalm. 10,</sup>  
Lord doth heare the desire of the <sup>vers. 14, &c.</sup>  
poore, thou preparest their harts, and  
thine eare harkeneth therevnto: to  
help the fatherles and widowe vnto  
their right, that the man of the earth  
be no more exalted against the mi-  
serable.

We beseech thee, O most righte-  
ous auenger, haue thou a considera-  
tion of al widowes and orphanes, and  
prouide for them, by ministring clo-  
thes and nourishment vnto them;  
haue pittie on them in al their pe-  
rils, and necessities; stretch out thine  
helping hande and deliuer them as  
thou didest y<sup>e</sup> widow, whose pitcher  
of

<sup>c</sup> 2. King. 4,  
verse. 2, &c.

of oile <sup>c</sup> by the Prophet Elias thou didest so encrease with thy blessing, that not onlie she deliuered hir children in bondage for debt out of the hands of hir creditors; but also of the oile she sold, had wherewith to sustaine both hir selfe, and hir children.

For thou art the Lord which carest for strangers, and relieuest the fatherles and widowes <sup>d</sup>, but destroiest the waies of the vngodlie.

Thou art touched with a care of the afflicted, and despisest not the desires of the fatherles, nor the widow when she poureth out hir praiers before thee <sup>e</sup>. For the teares running  
<sup>g</sup> Eccl. 35, 14  
<sup>15</sup> downe the cheekes of the widow ascend vp into the heauens: & hir crie against him, which wringes it out.

Grant therefore, merciful God, that in the sight of al gouernors, & iudges they may find fauor, and haue equal iudges and patrones of their matters: that the iudgement of the stranger and fatherles be not peruer-  
<sup>f</sup> Deut 24,  
verse. 17.  
Esaie. 1, 17.  
Psal. 82, 3.  
lected <sup>f</sup>: but that iudgement may be sought according to thy lawe; the oppressed holpen; iudgement giuen for the orphane; and the widowe defen-



defended.

For thou hast giuen a straight commandment vnto al iudges, saieng <sup>8</sup>, <sup>8</sup> Iere. 22, 3  
 Keede equitie and righteousness, deliuer the oppressed from the power of the oppressor, doe not grieue, nor oppresse the stranger, the fatherles, nor the widowe, and shed none innocent blood.

For thou art the GOD which wilt auenge thine elect <sup>h</sup>, that crie vnto thee; thou keepest truth for euer and euer <sup>i</sup>, doing iustice to the oppressed with wrong <sup>k</sup>. <sup>h</sup> Luk. 18, 7<sup>o</sup>  
<sup>i</sup> Psa. 146. 6.  
<sup>h</sup> Psa. 35, 10.

Now deliuer, O Lorde, the fatherles, and widowes out of the pawes of rauening theeues, which eate vp the houses of widowes <sup>l</sup> vnder the pretence of godlines, & colour of right. <sup>l</sup> Mat. 23, 14  
<sup>l</sup> Mark. 12, 40

Deliver them out of the handes of wicked iudges <sup>m</sup>, which faine and inuent lawes to suppress the poore, & to hurt the cause of the bale among the people, that widowes may be a praie for them; and that they may rob the fatherles: such peruerse iudges, O God, in the daie of their visitation and calamitie from a far thou wilt utterly destroye. <sup>m</sup> Esai. 10, 3

Appoint vnto orphanes and widowes  
 O. r. . . . . dowes

dowes faithfull patrones which wil be  
touched with an earnest care of their  
welfare.

Also giue vs willing minds to plea-  
sure widowes and fatherles children,  
according to our habilitie; to deliuer  
the poore when he crieth <sup>n</sup>, and the  
fatherles, which hath none to helpe;  
to helpe him that is readie to fal; to  
comfort the widowes hart; euer-  
more to be as fathers to the father-  
les, and from our tender yeares to  
minister instruction to the widowe,  
and suffer them neuer to perish, but  
in blessing to blesse them, and to fil  
them with bread<sup>o</sup>.

• Ps. 132, 15

• Lam. 1, 27.

For pure religion <sup>r</sup>, and vndefiled  
before thee, O God our Father, is to  
visit the fatherles, and widowes in  
their aduersitie, and to keepe our  
selues vnspotted of the world.

For he which is merciful towardes  
the orphane, as a father; and sheweth  
himselfe as an husbände towards his  
mother in taking the defence of their  
cause vpon him, he shal be as an obe-  
dient sonne of the Hiest, and thou  
GOD wilt more fauor him, than a  
mother can pittie hir sonne.

But they which despise the signes  
and

6. for Widowes and Orphanes.

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and teares of the widow<sup>h</sup>, and keepe  
backe their loafe, that the farther les  
eate not thereof, and suffer them to  
perish for want of clothing and appa-  
rel, yea, which lift vp their handes to  
afflict them, shal greivously be puni-  
shed, their shoulders shal fal from  
their joints, and their armes be bro-  
ken from the bones of them.

9 Iob. 31, 16.

17.

19.

21.

22.

O merciful God, extend thy fauor  
vpon al widowes, that at al times and  
in al afflictions they may trust in  
thee the liuing God, and continue in  
supplications and prayers night and  
daie, being diligent in al good works,  
not occupied in pleasures, neither  
wanton, idle, wandering from house  
to house, no ratlers, nor busiebodies,  
no speakers of things vncomelie, nor  
giuers of occasion whereby thy word  
may be blasphemed.

11. Tim. 5, 5

6.

Keepe al parents, that, they being  
taken awaie either by war, or vntime-  
lie death, their wiues be not widowes  
and their sonnes orphanes, running  
here and there a begging, be thou  
their helper

Exo. 23, 21.

euē for Christ

his sake our Lorde,

and Sauior,

Amen.

o. 2.

A

# 7. A praier against desperation.

<sup>a</sup>Danie.9,8



Most merciful GOD,  
greatlie haue wee sin-  
ned <sup>a</sup>, and, alas, are  
guiltie of manifolde  
crimes.

For this cause diuerslie is our con-  
science clogged: so that we are won-  
derfullie agast beholding such bloo-  
die wounds of our soules.

<sup>b</sup>Galat.1,5.

And albeit thy Gospel dailie doth  
offer vnto vs in good looth, forgiue-  
nes of our sinnes, through thy meere  
grace <sup>b</sup>: yet our faith is maruelouslie  
weake by reason of the infirmitie of  
our flesh, and dailie batterings of  
Satan, which by craft endeuoreth to  
plucke vs from al hope, and conso-  
lation.

Therefore vnto thee doe we crie, O  
most holie Father, and eternal God,  
keepe vs in thy name, that in tenta-  
tions and extremities we neuer faint  
in courage.

Moderate and mitigate our vexa-  
tions, let them come to a ioicful end,  
that we fal not into the most heinous  
sinn:

sinne of incredulitie, and despaire.

Comfort vs, that in the middes of death, we may trust in thee, the God of our life, and righteousness.

Let vs neuer despaire of thy mercie, and grace; nor thinke with Cain<sup>c</sup> that blasphemous and cursed wretch, that our sinnes are mo than may bee forgiuen. <sup>c Gen. 4, 13</sup>

O staie vs Lord<sup>d</sup>, according to thy word; and we shal be safe. Let vs alwaies belecue, that where sinne abundeth<sup>e</sup> grace doth more abunde: and as sinne hath raigned vnto death, so that grace doth raigne through righteousness vnto eternal life by Iesus Christ our Lord. <sup>d Psal. 119. veric. 117. e Rom. 5, 20 21.</sup>

O Christ, Sauior of the world, and most gracious G O D, whose mercie commeth vpon vs like a streame, and art the eternal Orator<sup>f</sup>, which both outwardlie talkest to mankind by thy Gospel, and inwardlie in our harts inflamest thy light which is true confession, faith, and comfort in thee: we beseech thee from the bottome of our harts, encrease faith<sup>g</sup>, establish hope, and strengthen patience within vs. <sup>f 1. Tim. 2, 5 g Luk. 17, 5.</sup>

For this certainlie is true, that one  
o. 3. little

little drop of thy most sacred blood, shed for vs, is of more power to saue vs, than al our enormous, and manifold sinnes to condemne vs.

Wherefore looke backe vpon vs, O Sauior, with thine eies of mercie, as thou lookedst backe vpon Peter <sup>b</sup> in the hal of the high Priests house after he had both renounced thee <sup>i</sup>, and cursed himselfe; least through diffidence we fal from thy grace, as Iudas the traitor did, which hong himselfe <sup>k</sup>, and afterward brake in the middes whereby al his bowels gushed out <sup>l</sup>; and so commit the like offence and sinne against the holie Ghost.

<sup>b</sup> Luke 22, verse. 61.

<sup>i</sup> Marke. 14, verse. 71.

<sup>k</sup> Mat. 27, 5

<sup>l</sup> Act. 1, 18.

O G O D the holie Ghost, be thou present with vs at our extreme neede, when the Diuels wil accuse vs, and our conscience beare wienes against vs; when the cogitations of hel, and death wil daunt vs; when we shal be enuironed with horrible dangers, & tentations; when the whole worlde wil forsake vs; and al things set themselves against vs, strengthen our harts, O comfortable spirit, at that time with the scale of thy testimonie, that vndoubtedlie we may beleue the forgiveness of sinnes, the resurrection

tion of the flesh, and euerlasting life, which shal be giuen without faile to vs, and to al beleeuers. .

O blessed Trinitie , and eternal GOD of one essence, giue grace that in euerie combate , and especiallie at the point of death, being mindful of thy couenant made with vs at our christening, and of thy most comfortable promise annexed : He which beleueth, and is baptised shal be saved <sup>m Mark. 16</sup>, we may neuer doubt either of <sup>verse. 16.</sup> thy merciful goodwil towarde vs , or of the free remission of our sinnes; but, by often remembring this signe and couenant , may dailie more and more be confirmed in faith , and hope of perpetual happines; and applye thy benefits , which certainelie thou hast promised , and faithfullie wilt performe, vnto our selues . For thy promises made to such as beleue and trust on thee, be not vaine, and to no purpose.

Likewise vphold our soules by the Sacrament of thy supper, that strengthened with the scale of this newe Testament, we may be the more certaine, and confirmed touching our reconciliation, and euerlasting righte-  
ousnes,



reousnes, and alwaies beare it fixed in our minds.

- Gal. 3, 15. For if the testament of a man  
 ▪ Heb. 9, 16. which is proued after the death of  
 17. the testator, be not smallie accounted of; much more should the last testament, and holic Sacrament of our Saniour Christ, remaine pure, in continual force, and remembrance.

O blessed Trinitie, and eternal vnitie, lift vp our sorrowful hart, and poure vpon vs the wholesome comfort of heauenlic blisse; at the point of death refresh vs with the sweete sight of thy cheereful countenance, that with exceeding ioie we may desire to depart, & to come into thine heauenlic house, where thou liuest & raignest a God for euermore, Amen.

▪ Phil. 1, 23

## 8. Euening praier, on Saturdaie.

▪ Sirac. 51, 1



W e will confesse thee,  
 O Lord and King,  
 and praile thee, O  
 God our Sauioꝛ: we  
 giue thanks vnto thy  
 Name.

For

For thou art our defender, and hel-  
per, and hast preserved our bodies  
from destruction, and from the snares  
of the slanderous tongues, and from  
the lips that are occupied with lies.

Thou hast bin our helper from such  
as stood vp against vs, and deliuered  
vs after the multitude of thy mercies;  
and for thine holie Name sake from  
the roaring of them which were rea-  
die to deuour vs; out of the hands of  
such as sought after our liues; and  
from the manifold afflictions which  
we had; from the deepe of hel; from  
an vncleane tong; from lieng words;  
from false accusations, and from vn-  
righteous sentence.

Our soules shal praise the Lord vn-  
to the death: For our liues drew nigh  
vnto hel downward. Euils enuironed  
vs on euerie side, and there was no  
man to helpe vs. We looked about if  
there were anie man to succor vs, but  
there was none.

Then thought we vpon thy mercie,  
O Lorde, and vpon thine actes that  
thou euer hast done of old. For thou  
deliuerest al which put their trust in  
thee, and riddest them out of the  
hands of their enemies.

O. 5.

Then.

Sirac. 31, 9.

Then we lifted vp our praiers from the earth, and praied for deliuerance  
 10. from death. We called vpo the Lord, the father of our Lord, that he would not leaue vs without helpe in the day of our troble, and in the time of the proude.

11. We wil praise thy Name continually, yeelding honor and thanks vnto

12. the same. For our praiers were heard, and thou hast saued vs from destruction, and from al euil.

Therefore we wil acknowledge, and praise thee, we wil magnifie thy Name, for keeping vs from our youth vntil this present weeke, and for protecting vs alwaies of thy gracious mercie.

Righteous and merciful God, before thee do we sigh, beseeching thee by the death and burial of our Lorde and Sauio<sup>r</sup> Christ thy welbeloued Sonne, that thou wouldest vouchsafe

1. <sup>b</sup>Psalm. 32, 1. to couer, and bury al our misdeeds<sup>b</sup>,

2. <sup>b</sup>Psalm. 51, 9. whatsoeuer from our infancie vntill this present houre either wittinglie, or ignorantlie we haue committed, and especialie those which this weeke we haue done in thought, worde, or deede, against thy diuine Maiestie  
 and

and commandments, al which to thee alone which knowest al things we confesse with broken harts, and lowlie spirits, beleeching thee to pardon them, and to forgiue al our sins, whereof thou knowest we are guiltie; and to deliuer vs from al euils both present and to come.

O Lorde heare the voice of our praier, encline thine eare vnto vs in the daies of our necessitie, when we shal crie vnto thee.

*Psalm 116, 2.*

The snates of death haue compassed vs about, and the straighes of hel haue taken hold of vs; we haue lightened vpon sorow, and trouble.

Notwithstanding we wil cal vpon the Lord, O Lord, we beseech thee deliuer our soules.

Gracious is the Lorde, and righteous, yea, our God is merciful.

The Lord preserueth the simple; we were in trouble, and he helped vs.

Turne then againe vnto your rest, O our soules; For the Lord wil blesse yee.

Thou wilt deliuer our soules from death, our eies from teares, and our feete from falling, that we may walke before thee in the land of the liuing.

O.

O Christ, God, and Sauior of the world: saue vs, Lord, watching; keepe vs sleeping; that in peace we may both rest and wake.

Be thou our light in darknes, then shal our life be as cleere as the noone daie <sup>d</sup>, and shine forth as the morning; so that with confidence, and securitie we may lie downe, and sleepe, and none shal make vs afraid, because thou art our protector.

O Sonne of righteousnes, & brightness of perpetual charitie, leade vs into the vision of thy light, where thou shalt euerlastingly shine vpon vs, and thou God be our glorie. The Sunne there shal not go downe, neither the Moone be hid <sup>e</sup>: but thou Lord, shalt be our euerlasting light <sup>f</sup>, that our sorrowful daies may take an ende.

Grant likewise that leauing this place of darkenes we may be translated into the true, and new light, which we now looke for through faith, vntil the perpetual morning appeere vnto vs, that we may beholde thee in a cleere light face to face <sup>g</sup>, where shal be no light, we shal neither need candle, nor light of the Sunne, but thou Lord wilt lighten vs.

O holie Spirit, God, be thou a light  
vnto vs. At our last gaspe, when our  
harts pant<sup>h</sup>, our strength faileth; our  
sight departeth; our hearing is deafe;  
our mouth domme; when our feete  
cannot go; nor our hands feelee, when  
al our senses forsake vs, giue vs some  
sense of eternal life, that we may taste  
in this world the beginnings of thine  
euerlasting ioie: and at our depar-  
ture out of this world behold

<sup>b</sup> Psa. 38, 10

by faith thy diuine pre-  
sence, and so sleepe  
quietlie to eter-  
nal life, A-

*amen.*



Here follow certaine  
peculiar praiers for some  
special persons.

*A praier for anie Prea-  
cher, or Shepheard  
of soules.*



Eternal God, which  
of thy great mercie  
hast vouchsafed: to  
call me, a miserable  
and most vnworthie  
man, to the ministe-

rie of thy Gospel, and hast appointed  
me to be a feeder of soules <sup>a</sup>, and a  
fisher of men <sup>b</sup> and now at the length  
segregated me, according to thy good  
pleasure, to preach the word of salua-  
tion vnto this flock, and people com-  
mitted to my charge:

With lowlines of spirit and sighes  
vnfained I beseech thee, O Christ,  
which art our chiefe shepherd <sup>c</sup>, and  
Archbishop, make me an able mini-  
ster of the newe Testament <sup>d</sup>; a cho-  
sen vessel <sup>e</sup>, and profitable instrument  
for the carrieng of thy message be-  
fore the nations, and Princes of this  
world, as it becommeth the minister  
of

<sup>a</sup> Eph 4, 11

<sup>b</sup> Luk 5, 10

<sup>c</sup> 1. Pet. 5, 4

<sup>d</sup> 2. Cor. 3, 6

<sup>e</sup> Acts. 9, 15



of Chriſt <sup>i</sup>, and faithful diſpenſer of the myſteries of God, and neuer let me proue an idol, or idle ſhepherd.

1. Cor. 4, 1.

Worke thou effectually through me, and grant good ſucceſſe vnto my doings, that fruitleſſe I may vtter to mine auditors the healthful <sup>s</sup>, and heauenly foode of their ſoules, which is the ſyncere preaching of thy gracious worde, without al corruption, or deprauing of the ſame.

§ 1. Cor. 15, verſe. 2.

Take not fro my lips the worde of truth <sup>h</sup>, and let me not ſpeake either the imaginations of my fooliſh braine, or the vaine perſwaſions of my owne hart <sup>i</sup>, but may vtter thine heauenly worde, and miniſter according to the virtue which thou doeſt grant <sup>k</sup>, that in al things thy glorie may be ſought of me:

h Pſal. 119, verſe. 43.

i Jer 13, 10.

k 1 Pe. 4, 11.

That I follow not after couetouſnes feeding my ſelfe <sup>l</sup>, and forſaking my flock; but giue me ſuch an earnest care of their wel-doing, that without conſtraint cheerefullie <sup>m</sup>, and gladly, being bound therevnto, I may diſcharge mine office:

l Eze. 34, 2.

1. Pet. 5, 2.

m 1. Cor. 9, verſe. 16.

17.

That I be not deſirous of filthie lucre <sup>n</sup>, but with a willing mind may profit the Church; neither as an exerciſer

n 1. Pet. 5, 2.

3.

exerciser of auctoritie ouer my flocke,  
but that, euen through an hartie  
zeale of thine holie Name, I may  
feede and make fat, in the plentiful,  
and goodlie pastures ° of thy pure  
° Ezech. 34. worde, thy sheepe committed to my  
verse. 14. trust:

That I may retaine a diligent con-  
sideration of the weaker sort P, and  
P Ezech. 34. help the feeble, heale the sick, streng-  
verse. 16. then the bruized; that I may bring  
home that which is seduced, & seeke  
that is lost, and carefullie provide for  
that which is strong; that I labor not  
9 Jer 48, 10. in mine office negligentlie 9, nor ac-  
complish the worke of thee my mai-  
ster with deceipt.

O almightie God, whose dwelling  
is aboue the clouides, which hast ap-  
pointed me a keeper, and watchman  
for thy people °, to forewarne the  
° Ezech. 33, simple that they be not, through the  
verse. 2, &c. subtiltie of vaine teachers, deceiued,  
seduced, and made a praie °, & spoile  
° Ezech. 34, 5 for the beasts of the field; make me so  
watchful, and careful ouer thy flocke,  
that couragiously I may withstand,  
and beate awaie those rauening  
° Mat. 7, 15. wolues ° which reare and scatter thy  
flock, and, by reprobuing and refusing  
their

their heresies, ouercome false prophets.

Giue me that vtterance and wisdom<sup>u</sup>, which none may resist, or gaine saie<sup>x</sup>. <sup>u</sup> Matth. 10, verse. 19. <sup>x</sup> Luk. 21, 15

Grant me a learned y, & eloquent vtterance to diuide thy worde rightlie; and wisdom distinctlie, and in right order to propose the same, and to be able and readie to admonish<sup>z</sup>, and to comfort the weake, and, if anie offend through weaknes<sup>a</sup> to wyn him vnto wel doing by the spirit of meekenes; and modestlie to rebuke such as may be recouered; but those, which openlie doe sin without blushing, to take vp before the congregation<sup>b</sup>, not regarding the person, that the rest, by their example, may feare and forsake their wickednes. <sup>z</sup> 2. Tim. 3, verse. 16, <sup>a</sup> Galat. 6, 1 <sup>b</sup> 1. Timo. 5, verse. 20.

O Sonne of God, our continual intercessor, which hast ordeined me to be a voice crieng<sup>c</sup>, endue mee with the grace of thine holie Spirit, that I may exalt my voice like a trumpet<sup>d</sup>, and declare their wickednes vnto thy people, and neuer shewe my selfe as a domme dog<sup>e</sup>, which cannot bark: so shal I not be partaker of their sinnes, nor guiltie of their condemnation, neither <sup>c</sup> Esai. 40, 3, 9. <sup>d</sup> Esai. 58, 1. <sup>e</sup> Esai. 36, verse. 10.

f Ezec. 3, 18

Ezec 33, 8.

neither wilt thou require their blood at mine hands <sup>f</sup>:

8 Pl. 51, 13

Wherefore againe , and againe I beseech thee, assist me euermore that through an open and bold reprehending of their wickednes , I may deliuer my soule in the daie of wrath, and teach thy waies vnto the wicked <sup>8</sup>, whereby the vngodlie may repent.

h 1. Pet. 5, 3.

i 1. Cor. 9, 27

k Rom. 2, 24

Finallie, so blesse me with thy fauor, that I may walke in thy feare , as it becommeth me , and be an ensample of good life vnto my flock <sup>h</sup>, least, while I preach vnto others <sup>i</sup> my selfe proue a castawaie ; that in no case through my wicked conuersation <sup>k</sup>, I giue occasion to anie man of blaspheming thy word ; and that in troubles, and persecutions I faint not, but may suffer patientlie the reproch of this world, and the manifold troubles that Satan stirreth vp to disquiet thy Church.

l 1. Cor. 4, 16

m 2. Thes. 3, 9.

n 1. Cor. 11, 1

Grant also to as manie as shal heare thy word from my mouth, that they may firmelie with me belceue the same, & be the followers of me <sup>l</sup>, as I followe thee <sup>m</sup>, and haue consideration of such as walke so , as becommeth Christians , that together

we

for anie hearer of Gods word.

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we may continue in faith, and patience, euen for thine owne sake, Amen.

*A praier for anie hearer  
of Gods worde.*



Giue thee most hartie thanks, O eternal God, Father of our Lord Iesu Christ, for that it hath pleased thee of thine vnspeakable mercie, and goodness in al ages continuallie to send into the worlde men wonderful in thy gifts and knowledge of thy wil to be renuers, and speakers forth of thy truth;

<sup>a</sup> Matth. 23,  
verse. 34.

Like thanks I ascribe vnto thy sacred Maiestie for allowing vs shepherds<sup>b</sup>, and preachers in these our daies for the gathering together of thy Church out of al mankind to the building of the bodie of Christ.

<sup>b</sup> Ephe 4, 11  
12.

Humble I beseech thee, gracious God, continue alwaie among vs thy pure worde through thy ministers; gather vnto thy selfe an euerlasting Congregation, and so instruct mine hart with thy Spirit of truth, that vnfainedlie I may assent to thy wholesome

some worde, proue a liuelic member of thy bodie, and be incorporated into that societie which both in this world doth syncerelie confesse thee, & euermore extol thine holie Name.

Keep those Preachers which thou doest, and wilt giue in the certaine knowledge of thy blessed wil, that they may from time to time both open vnto vs thine intent concerning the repairing of mankind, the saluation, and redemption of our soules through thy free mercie; and also teach vs how to liue in new obedience, and to abstaine from carnal desires <sup>c</sup> which fight against the soule. |

<sup>c</sup> 1 Pet. 2, 11

Inspire thy ministers, and preachers of thy worde with thine holie Spirit, that they may vtter thy wil purelie as they haue receiued it from thine hands, retaining the forme of wholesome words <sup>d</sup>, and sounding onlie that doctrine which is vttered by thy Sonne out of thy bosome <sup>e</sup>.

<sup>d</sup> 2 Timo. 1, verse. 13

<sup>e</sup> Iohn. 1, 18

For otherwise, departing from the order of faith, and the rule of thy word, they wil greatlie obscure the light of thy doctrine; and obtrude vpon vs the vanitie of their owne inuentions. Wherefore let them speake thy word  
not

*for anie hearer of Gods word.*

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not deceitfullie <sup>f</sup>, but syncerelic, e- <sup>f</sup> 2. Cor. 4, 2  
uen as from thee, and in thy sight.

Grant also, that, by transforming  
thy ministerie into policie, they Lord  
not ouer thine elect <sup>g</sup>, neither con- <sup>g</sup> 1. Pet. 5, 3.  
tend about superioritie and primacie  
in thy Church; but onelie seeke the  
glorie of thy Name, and the saluation  
both of themselues, and vs.

Giue them libertie of speech bold-  
lie <sup>h</sup> without feare to blame and re- <sup>h</sup> Eph. 6, 19.  
buke al false doctrine, blasphemous  
superstition, and abuses in thy church.

Open vnto them the doore of vt-  
terance <sup>i</sup> that they may speake the <sup>i</sup> Colos. 4, 3  
mysteries of Christ, & manifest them  
as they ought to doe, so shal their do-  
ings be profitable vnto the godlie.

Assist them also with thine especi-  
al grace, that they disgrace not their  
doctrine by impuritie of life <sup>k</sup>, but let  
their conuersation answere vnto the <sup>k</sup> 1. Tim. 3, 2  
doctrine which they teach & preach.

3.  
4, & c.

Especiallie for the shepheard of my  
soule, from whose mouth I learne thy  
blessed wil, I hartlie praie, that thou  
wilt keepe him in religion, sincere;  
and pure from enormous offences in  
outwarde conuersation: endue him  
with a long and healthful life, if it be  
thy



thy good pleasure, that manie a good daie, and yeere he may continue in preaching the gladsome voice of thy gracious Gospel among vs without contention and strife.

And, O Sonne of God, which art the Lord of al the flock<sup>1</sup>, worke thou effectuellie by thy preachers, speake thou within vs to our harts the blessed wil of thine eternal Father, and confirme thy doctrine in our mindes by thine holic Spirit.

Grant that we may truelie knowe, and discern the same from the houl-  
ling of wolues, and from the inchan-  
red songs of seducing hirelings<sup>m</sup>, &  
grants that we may know thee<sup>n</sup>, euen  
as thou knowest thine heauenlie Fa-  
ther, and walke religiouse, and righ-  
teouse in thy sight, shewing our  
selues to be of that holic seede which  
praiserh thy Name for euermore.

<sup>m</sup> Iohn. 10,  
verse. 12.

<sup>n</sup> Ioh. 17, 25

Come holic Spirit, open mine hart and eares that I may conceiue the profite of thy wholesome doctrine, and the sweete comfort reuealed in thine holic worde, by the preaching of the Gospel.

O Lord, I acknowledge with teares my sluggishnesse, and carelesnes in seeking

*for anie hearer of Gods word.*

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seeking thy truth, and bewaile the wretched coldnes, and hardnes of mine hart, beseeching thee to endue me with an vnfained longing, and with an ardent desire of holie Sermons.

Grant that in this life I may worship the secte of the preachers of peace, and reuerence the true dispensers of thy mysteries, thy faithful ministers with double honor<sup>o</sup>; and none otherwise to obeie their godlie sermons, than I would if a voice should sound from the heauens.

o 1. Tim. 5.  
verse. 17.

Let me not for the blemishes and imperfections of some particular men, vnreuerentlie cōceale of thine whole ministerie.

Worke also within me, that despising thy word p deliuered vnto vs, I neuer seeke after strange reuelations, or violent rauishings both besides, and contrarie to thy worde, but, bearing alwaies in minde the order which thou hast appointed, constantlie embrace thy word manifested in the Church.

p Luke. 10.  
verse. 16.  
1. Thes. 4, 8.

Finallie impart such grace vpon vs, that we may imitate, and follow the good workes of holie men q, casting

q 1. Cor. 11, 1

sting of the old man by putting on  
the new, which is created after God  
in righteousness, and true holiness,  
*Amen.*

*A prayer for a Prince,  
or Magistrate.*



Blessed art thou, Lord  
God of Sabbath. For  
to thee appertaineth  
al magnificence, and  
power, and glorie; to  
thee belongeth al honor, and aucto-  
ritie.

For whatsoever is either in the  
heavens above, or in y<sup>e</sup> earth beneath  
it is thine. Thine, O Lord, is the king-  
dome; thou art above al Princes and  
Kings. Riches are thine, glorie is  
thine, and thou art Lord ouer al. In  
thee remaineth virtue, and power,  
greatnes, and gouernement.

Wisd. 9, 1. O God of my Fathers<sup>2</sup>, and Lord  
of mercie which hast made al things  
2 by thy word, and by thy wisdom ap-  
pointed man to rule the creatures  
3 which thou hast made, & to gouerne  
the world with equitie and iustice, I  
praise thee, and extol thy glorious  
Name

Name for appointing me thy seruante  
b to rule and gouerne this thy people b 1. Kin. 3, 7.  
committed vnto my charge.

L Now therefore, gracious Lord, fauor-  
rablie behold me, that I may treade  
the path of truth, righteousnes, and  
synceritie of hart in thy sight.

Let me not abuse mine auctoritie  
c but gouerne with lenitie and gen- c Ester. 13, 2.  
tlenes the people vnder me, that li-  
uing a godlie and honest life, man-  
kind may enioie their desired peace.

Giue therefore vnto thy seruant an  
hart desirous of instructions, that I  
may iudge the people, and discern  
betweene good and euil d, & neither d 1. Kin. 3, 9.  
declining to the right hand or to the  
left, stoutlie, and valiantlie maintaine  
the cause of the righteous.

Grant me counsel, and assistance  
to doe such things as are grateful vn-  
to thee, good for thy Church, & pro-  
fitable for my people, and Common-  
weale.

Giue me thy wisdom e, and re- e Wisd. 9, 4;  
iect me not from thy children. For f I 2. Chr. 1, 10.  
thy seruant, and sonne of thine hand- f Wisd. 9, 5.  
maide, am a fraile man, of a short Psal. 116, 16.  
time, and full weake in the vnderstan-  
ding of iudgement, and the lawes.

P. 1.

Thou

1 Wisd. 9, 7. Thou hast chosen me & a gouer-  
 2 Chr. 28, 5. nor of thy people, and a iudge of thy  
 2. Chr. 1, 9. sonnes, and daughters: send me ther-  
 1 Wis. 9, 10. fore wisdom h from thy sacred  
 heauens, and from the seate of thy  
 magnificence, that it may be with  
 me, and labor with me, whereby I  
 may perceiue what is acceptable in  
 thine eyes, and learne that I haue no  
 1 Rom. 13, 1. power of my selfe, but from thee i,  
 2. which art almightie, and raignest  
 Wisd. 6, 3. ouer the kingdomes of men, giuing  
 them at thy pleasure k.

Grant that I neuer conceaue i  
 1 Sira. 10, 15. prouddie of my selfe, but may receiue  
 in patience the discipline of thy  
 Lawe.

1. Make me wise & circumspect, that  
 I neither offer iniurie to anie man,  
 neither suffer anie to be iniured; that  
 1 Psa. 72, 1. for equitie may be maintained, and iu-  
 2. stice among men preserued m.

Let me at no time vnder the shew,  
 and color of equitie vphold, or coun-  
 tenance a wicked cause: neither yet  
 without sufficient examination and  
 trial of both parties, giue sentence a-  
 gainst anie.

1. Allowe me such counsellers, go-  
 uernors, and overseers as are of cou-  
 rage n,

rage<sup>n</sup>, and feare G O D, deale vp-  
rightlie, and hate couetousnes, that  
by them the burden, charge, and care  
which I sustaine, may be somewhat  
lightened.

<sup>n</sup> Exod. 18,  
verse. 21.

Endue both me, and them with  
thine holie Spirit, that with earnest  
studie, and watchful minds we may  
discerne betweene matters<sup>o</sup>, that no  
man through our negligence haue  
the ouerthrowe in a righteous cause,  
but that sentence be rightlie pro-  
nounced betweene a man, & his bro-  
ther, and a stranger without respect  
of anie person<sup>n</sup> in iudgement.

<sup>o</sup> Deu. 1, 13.

<sup>n</sup> Deut. 1, 17.  
Leuit. 19, 15.  
Prou. 24, 23

Let vs heare aswel the litle as the  
great, and feare no man. Because the  
iudgement is thine, which standest in  
the companie of iudges, and among  
the Gods q thou plaieest the iudge.  
For the iudgement is not of man  
r but of the Lord: and, whansoever we  
shal iudge it wil come vpon vs.

<sup>q</sup> Psal. 82, 1.

<sup>r</sup> 2. Chr. 19,  
verse. 6.

Wherefore, let thy feare be with  
vs<sup>f</sup> that we may doe al things with  
care & circumspection, that we proue  
not children<sup>t</sup> in vnderstanding, nei-  
ther giue our selues to dronkenness  
and bellicheere,<sup>u</sup> but eate our meate  
in due season and that for strength,

<sup>f</sup> Sirach. 10,  
verse. 22.

<sup>t</sup> Esaie. 3, 4.

<sup>u</sup> Eccles. 10,  
verse. 17.

not for dronkennes.

For thou wilt make earnest, and  
 2 Wisd. 6, 3. diligent enquire of al our workes x,  
 and search al our cogitations: be-  
 cause we are thy seruants, and depu-  
 ties to gouerne; men of a verie short  
 life; and he which is to daie a King  
 7 Eccl. 10, 12 y to morrow may be dead. For we be  
 2 Psal. 82, 7. al mortal z, and subiect to one, and  
 the same corruption.

Besides, an horrible iudgement is  
 nigh for such as walke not after the  
 wil of thee a, our God. For he that is  
 2 Wisd. 6, 4. most lowe, shal finde mercie, but the  
 6. mightie shal be mightilie tormented.  
 7. For thou which art the Lord ouer al,  
 regardest not the person of anie b,  
 b Deu. 10, 17 neither doest thou feare the great-  
 2 Chr. 19, 7. nes of the mightie. Because as wel the  
 Acts 10, 34. great as the smal are the workeman-  
 Rom. 2, 11. ship of thine hands; thy care is equal  
 Galat. 2, 6. ouer al; and giuest to godlie Princes  
 1. Pet. 1, 17. eternal happines, which art the iudge  
 both of the quicke and dead, liuing  
 and raigning with thy Sonne  
 in the vnitie of the Spi-  
 rit, a God for  
 euermore,

*Amen.*



*A praier of Subiects  
for their Prince.*



Almightie God, King  
of Kings, and Lorde of  
Lords, in thine hande  
is al power both in hea-  
uen and earth<sup>a</sup>, thou <sup>Eccl. 10, 4.</sup>  
confirmest kingdomes, and againe <sup>15.</sup>  
doest alter them according to thine  
heauenlie pleasure, &c.

*This praier you shal finde  
afore, pag. 7.*

*A praier for a mar-  
ried man.*



God almightie, auctor,  
and institutor of matri-  
monie, which in the co-  
pling together of male  
and female doest offer  
vnto vs a consideration of the sacred,  
& great mysterie of the marriage of  
our Lord and Sauior Christ, with his  
spouse the Church<sup>a</sup>, and withal ex-  
presse<sup>y</sup> most burning affection of thy  
sonne towards his beloued Spouse. <sup>a Eph. 5, 23.</sup>  
<sup>1. Cor. 11, 3.</sup>

For he offered himselfe vpon the  
altar of the crosse <sup>b</sup> to sanctifie, and <sup>b Eph. 5, 25</sup>  
3. cleanse

clense hir by the washing of water  
 Ephe. 5, 26. through the word, and to make hir  
 glorious for himselfe, without spot, or  
 27. wrinkle, or anie such thing.

For euen as the husband by an inseparable bande of good wil is bound to the wife, so that both prosperitie and aduersitie is common to them both: so is Christ copled to his Church through suffering vpon his owne flesh the punishment which was due vnto hir, and by making vs with him fellow heires of eternal ioye, by couering our offences.

So that now there is no condemnation to them which are in Christ  
 Rom. 8, 1. Iesu c which walke not after the flesh, but after the Spirit.

Whereby wee gather that man  
 Eph. 5, 28. should loue his wife & euen as his  
 29. owne bodie. For no man euer yet hated his owne flesh howsoeuer crooked, old, weake, leane, or deformed it be: but so much the more carefullie doth hide and couer those faults by how much they appeere the more deformed. Yea he doth nourish, and cherish that weake part, euen as Christ doth loue his Church though foule, and deformed with sinne; which  
 casteth

casteth not hir of, though she seeme  
il fauored, but healeth hir griefes, dis-  
sembleth much, forgiueth, & wypeth  
awaie hir offences.

I beseech thee, O Father; which  
art neither made nor begotten, mar-  
rie mee \* for euer vnto thy Sonne;  
marrie me vnto him in righteousness,  
and iudgement, in godlines, and mer-  
cie; marrie me vnto him in faith, that  
I maie truelie know thee my Lorde  
and God, which wilt not the death of  
a sinner f, but rather that he repent  
and liue.

\* Hof. 2, 19.

20.

f Eze. 33, 11.

O thou onlie begotten Sonne of  
G O D, ioine me I beseech thee vnto  
thy bodie, that ingrafted in thee g, I  
may draw from thee the iuice of life,  
and of heauenlie wisdom.

g Rom. 11,

17.

18, &c.

Ephes. 4, 15:

16.

Defende mee, and thine whole  
Church against the rage of Satan, the  
world, and the flesh.

Loue, cherish, and comfort such as  
are ingrafted to thy flesh. Purge and  
wash me fro my sinnes, filthines h, and  
spots through thy great mercie and  
merits.

h Psal. 51, 7.

Heb. 9, 13.

14.

1. Pet. 1, 18.

19.

Deck me with thy gifts and good-  
nes. Wash me with water i, and purge  
me with thy blood.

i Eze. 36, 25

- Annoint me with thine oile of glad-  
 \*Psal. 45, 7. nes k put vpon me thy roabes of righ-  
 teouines, and couer me with thy glo-  
 rious purple; adorne me with the  
 pretious stones of virtue, and place  
 vpon my head glorie and honor, that  
 13. al mine ornament may be inward,  
 and that I may please thee through  
 1 Ephe. 5, 23 hoping in thy mercie.  
 1. Cor. 11, 3. For thou art mine husband which  
 m Phil. 2, 5. louest me l; my God whom I wor-  
 9. ship m; and the head wherevnto I am  
 10. subiect n.  
 11. Rom. 14, 10. Giue me grace that I neuer delight  
 11. in mine owne fairenes, and so plaie  
 n Eph. 4, 15. the harlot o, following mine old lo-  
 16. uers, which promise me bread and  
 o Hose. 2, 5. water, wol, flaxe, oile, and drinke.

O God the holie Ghost, which  
 maintainest the loue of married folkes  
 within our brestes, I humbly be-  
 seech thee, inflame the heate of  
 chaste affection betweene al married  
 folkes.

- Giue me wisdom discretelie to  
 p 1. Pet. 3, 7. dwell with my wife p, considering al-  
 1. Cor. 7, 3. waies that naturallie she is weake;  
 and for that cause I must beare with  
 much foolishnes, and swalowe vp ma-  
 nie sorrowes when I shal perceiue the  
 weaknes

weaknes of hir affections.

And forasmuch as I am the head  
of my wife q, giue me grace with  
iudgemēt godlie both to instruct hir,  
and to bring vp my familie in the  
knowledge and feare of thy Name r.

q Eph. 5, 23.

r 1 Cor. 11, 3.

r Eph. 6, 4.

Let me neither ouer nicelie bring  
them vp, nor to roughlie entreate  
them, but gentlie vse them, that they  
may both continue in thy feare, and  
yeeld me due obedience, but especi-  
allie true godlie in thine eies.

Blesse thou my wife that she may  
proue a sweete companion vnto me,  
louing me vnfainedlie from the hart  
without dissimulation; so that I may  
safelie trust in hir s, and she may ren-  
der vnto me good for good, not euil  
for good.

s Prou. 31,  
verse. 11.  
12, &c.

O God, which art a chaste minde,  
make me with a chaste bodie and  
pure affection to serue thee in chaste  
matrimonie, and neuer with a wicked  
eie to behold the wife of another  
man to lust after hir vneither yet to  
forsake my proper bed u with the  
losse of my soule.

v Mat. 5, 28.

u Eccle. 23,  
verse. 16.  
17.

Drive awaie Satan the mortal eni-  
mie to this thine ordinance, that he  
sowe not contentions, and braules  
betweene

betweene vs.

Cut of al occasions of debate, and  
finister suspicions; that so in a true  
coniointing together of mindes we  
may in this world liue virtuousslie,  
and hereafter in the world to come  
raigne eternallie according to thy  
worde, *Amen.*

*Reade the praier for wedded folkes  
afore, pag. 104.*

*A praier for children.*



Eternal, and euerliuing  
G O D, Father of our  
Lord Iesu Christ, ma-  
ker of heauen & earth,  
which haste enioined

vnto vs children that with due obe-  
dience we honor our parents<sup>a</sup>; which  
thing not onelie true religion doth  
exact, but also natural reason doth  
binde vs vnto.

Besides, thou art maruelousslie de-  
lighted with such obedience of chil-  
dren towarde their parents for thy  
Sonnes sake our Lord.

And y the more willinglie we may  
obeie them; thou hast made a singu-  
lar promise of long life b vnto vs.

And

<sup>a</sup> Exo. 20, 12  
Deut. 5, 16.  
Match. 15, 4.

<sup>b</sup> Ephes. 6, 1.

Eccles. 3, 4.

5.  
6, &c.

And as the obedience of children which they ow, and shew to their parents is exceedinglie grateful in thy sight: so contrariwise obstinacie and disobedience is most vnsauerie, and displeaseth thee.

The which may be gathered by the horribleness of punishment <sup>c</sup> which thou denouncest against stubborne, and disobedient children. <sup>c Deu. 21, 18  
19, &c.</sup>

I beseech thee therefore most humbly euen for thy sonnes sake, in whom onelie thou delightest <sup>d</sup>, lighten the eies of mine vnderstanding, that <sup>d Mat. 3, 17.  
Luke. 3, 22.</sup> aboue al I may truelie and syncerelie acknowledge thee my principal Father <sup>e</sup>, of whom al the familie both in <sup>e Eph. 3, 14.  
15.</sup> heauen and earth is named; and, in true inuocation, and thanksgiuing, obeie; and, in true holines, and righteousness serue thee my G O D, and heauenlie Father, from whom I drew vital breath <sup>f</sup>, my soule, and bodie, <sup>f Act. 17, 25.</sup> with al the faculties, and powers that I haue.

For which cause I am bound rather to obeie thee my maker <sup>g</sup> than men; <sup>g Act. 5, 29.</sup> and to be occupied in those things which belong to thee my Father which art in heauen <sup>h</sup>, and cheerfully <sup>h Luk. 2, 49.</sup> to



to go about that which thou hast enjoined me.

Secondlie giue me grace to honor mine earthlie parents in deede, and worde; in al patience; and neuer to be a cause of their sorowe, and grieffe of minde.

And when their vnderstanding shal faile through age, be it far from me that I doe either disdain or deride them, albeit I am beautified with neuer so excellent giftes of nature, but make me to beare with the weakenes of their age, as I am bounde both by thy word and in conscience to doe, so shal I be blessed.

For he which honoreth his parents shal haue ioie of his owne children, and when he maketh his praier he shal be heard.

O Lorde, forgiue thou my sinnes whereby I haue offended my louing parents.

O remember not the sinnes of my youth, nor my rebellions; but according to thy mercie remember thou me, euen for thy goodnes sake, O Lord.

Let the example of thy Sonne my Sauior Christ, which in his childhood

*for children.*

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hood was obedient vnto his parents <sup>n</sup> Luk. 2, 51.  
be depainted, and fixed alwaies in my  
mind, the better to obeie them which  
begat, and haue brought me vp, and  
to relieue them being weake either  
through age or sicknes.

For he which forsaketh his father  
• shal come to shame: & he that an- <sup>•</sup> Eccl. 3, 17.  
greth his mother is cursed of God.

Likewise let it please thee to giue  
me a willing hart to obeie my tea-  
chers, and betters, and to omit no  
part of dutie, and reuerence which I  
owe: so that I may alwaies declare  
my selfe to be a decliner from euil, <sup>p</sup> Psa 34, 14.  
and a doer of good, a seeker of peace, <sup>1.</sup> P. c. c. 3, 11.  
and a follower of the same.

O Christ Iesu, which hast giuen to  
weake yeeres the benefit of docilitie,  
giue likewise to the towardnes of my  
nature the aide of thy grace, that I  
may learne good nurture, and liberal  
artes seruing to the aduancement of  
thy glorie, wherby the more easilie I  
may attaine to the knowledge of  
thee, whom to know is perfect happi-  
nes, and felicitie q. <sup>q</sup> Iohn. 17, 3.

For thou art the fountaine from  
whence al wisdome and vnderstan- <sup>r</sup> Eccle. 1, 1.  
ding proceedeth r, without whom al <sup>Prouer. 2, 6.</sup>  
our

**James. 1, 5.** our studies lack good successe. Wherefore at thy hands do I beg wisdom, which giuest liberallie without reproching any man.

Lighten thou mine vnderstanding with thy grace, that, hauing learned the liberal artes, and the tongues, I may applie them to those ends wherunto they serue, that, according to thy sacred infancie, I may profite as in yceres, so in wisdom and virtue  
**Luk. 2, 52.** both afore thee, and man.

O G O D the holie Ghost, purifie mine hart by a liuelie faith, that I spend not my time in vaine pleasure cockering mine affections.

Extinguish in me the flames of dotting, and filthie loue, and let me neuer serue the lust of the flesh like  
**Psal. 32, 9.** horse and mule which haue none vnderstanding.

Thine hands, O Lord, haue made,  
**Psal. 119, 73.** & facioned me: O giue me vnderstanding, that I may learne thy law.

**141.** I am smal, and of no reputation, yet wil I neuer forget thy righteousness.

**142.** For thy righteousness is a perfect righteousness, and thy law is truth, Amen.

*Use the praier for yongfolke, which you shal find afore, pag. 109.*

*A praier against the  
Turke, or anie other  
foraine Tyrans.*



Omnipotent, and eternal God, Father of our Lorde Iesu Christ, maker, and preseruer both of heauen and earth,

together with thy coeternal Sonne, and the holic Ghost:

We haue sinned a, O Lorde, with <sup>a</sup>Pl. 106, 6.  
our fathers, we haue committed iniquitie, and done wickedlie.

Therefore we openlie confesse that by thy righteous iudgement we are iustlie punished; and rightlie deserue that barbarous, and vngodly nations, should spoile vs of our goodes, overthrow our schooles, Churches, and Communion-weales; make vnmmerciful hauocke of the promiscuous multitude, and carie miserable men from the sweete bosomes of their deere friends into a slauerie more greuous than death.

O God, it is thou which repellst vs, yea thou dost confound vs before the nations for our sinnes <sup>b</sup>, and goest <sup>b</sup>Pl. 44, 9.  
not

not forth with our armies to the battel.

Pfal. 44, 10.

Thou makest vs to turne our backs vpon our enimies, so that they which hate vs spoile our goods.

11. Thou sufferest vs to be eaten vp like sheepe, and hast scattered vs among the heathen.

12. Thou sellest thy people for naught, and takest no monie for them.

\* Psal 79, 1.

Therefore be the heathen come into thine inheritance, thy holy Temple haue they defiled; they haue destroyed our townes, and houses, and brought them into an heape of stones.

2. The dead bodies of thy seruants haue they giuen to be meat for foules of the aire; and the flesh of thy Saints vnto the beastes of the land.

3. Their blood haue they shed like waters on euerie side, and there was no man to burie them.

4. We are become an open shame to our enimies: a verie scorne & byword vnto them that are round about vs.

Wherefore in these mischieuous wars, and in the middes of our fatal punishments, we flie vnto thee, saieing

\* Psal. 79, 9.

d, Helpe vs, O God of our saluation, for the glorie of thy Name; O deliuer

vs,

*against Turks, and foraine Tyrans.*

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vs, and be merciful vnto our sinnes  
for thy Name sake.

O deale not with vs after our sins <sup>e</sup>, <sup>e</sup>Ps. 103, 10,  
neither reward vs after our iniquities.

Remember not against vs our former sins <sup>f</sup>, but let thy tender mercie <sup>f</sup>Psal. 79, 8.  
preuent vs: for we are in great misery.

Looke vpon our affliction and trouble <sup>g</sup>, and forgiue al our sinnes. <sup>g</sup> Psal. 25, 18.

Behold our enemies for they are manie, & they hate vs with cruel hatred. 19.

Thou which hast forgiuen the iniquitie of thy people <sup>h</sup>, and couered al <sup>h</sup> Psal. 85, 2.

their sinnes; and hast withdrawn al thine anger, and turned backe from 3.

the fiercenes of thy wrath: turne vs, we humbly beseech thee, O God our 4.

Sauior, and remoue away thy displeasure, that in true repentance we may

please thee for thy Sonne Ihus sake. Wilt thou be displeased with vs for e- 5.

uer? and wilt thou prolong thy wrath from one generation to another?

O let the sorrowful sighing <sup>i</sup> of thy <sup>i</sup> Psal. 79, 11.

prisoners come before thee: according to the greatnes of thy power preserue those which are appointed to die.

Poure out thine indignation vpon the heathen <sup>k</sup> that knowe thee not, <sup>k</sup> Ier. 10, 25.

and vpon the kingdomes which call <sup>l</sup> Psal. 79, 6.  
not 10.

not vpon thy Name: that al nations  
may knowe y vengeance of the blood  
of thy seruants that is shed.

Consider the mortal threarnings of  
our enemies, that they may be hinder-  
red from exercising their tyrannie  
Psal. 79, 10. vpon vs, saieng triumphingly, Where  
is now their God?

Keepe from our necks the greuous  
yoake of Antichristian bondage, and  
reprelle the furiouslyes of al Tyrans,  
which labor to spoile and make ha-  
uock of thy Church; to abolish true  
doctrine, prayers, and pure religion;  
and to bring in idolatrie, errors, and  
blasphemous ceremonies.

Defende our Churches, Polities,  
and dwelling places.

Suffer not our townes to be reduced  
into dennes for Tyrans, and other  
bloodie nations, which hate both  
thee, and vs extreemely.

Arme the right arme of our Gra-  
tious Queene, and hir Nobles, that  
they may fight for our Lawes, liues,  
and libertie.

IPsal. 144, 1. Teach their handes to fight, and  
their fingers to battel; encrease in  
them an inuincible courage of mind,  
that enflamed through the zeale of  
thy



*in the time of the plague, &c.*

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thy religion, they may valiantlie withstand their, euen thine, enemies.

Guide thou the handes of such as fight in the cause of religion, & grant them happie successe ouer al their enemies. For a King is not saued by the multitude of an host<sup>m</sup>, neither is the mightie man deliuered by great strength, but the victorie commeth from heauen<sup>n</sup>.

<sup>m</sup> Psa 33, 16  
17.

<sup>n</sup> 1. Mach. 3,  
verse. 19.

At thy rebuke, O Lord, both the charret, and horse are cast a sleepe o.

<sup>o</sup> Psa. 76, 6.  
12.

Thou wilt take awaie the courage of Princes, and art terrible to the Kings of the earth.

O be thou our helpe in trouble p, for vaine is the helpe of man. Through thee we shal doe valiantlie; for thou wilt tread our enemies vnder our feet, and make them come to naught, thorough our Lord Iesus Christ, Amen.

<sup>p</sup> Psa 60, 11.  
12.

*A praier to be saide in the  
time of the plague, sicknes,  
and mortalitie.*



Lorde our GOD, great and feareful art thou<sup>a</sup>, keeping couenant and mercie with them that loue thee, and keepe thy

<sup>a</sup> Dan. 9, 4.  
Nehem. 1, 5.  
Deutr. 5, 10.

thy commandements:

- <sup>b</sup> Dan. 9, 5. We haue sinned, O Lorde, <sup>b</sup> and  
<sup>Baruc. 1, 17.</sup> haue committed iniquitie, we haue  
 done wickedly, yea we haue rebelled,  
 & haue departed from thy precepts,  
 and from thy iudgements; we haue  
<sup>c</sup> Dan 9, 6. not obeyed thy seruants <sup>c</sup> the Pro-  
 phets which spake in thy Name to  
 our Kings and Princes; to our forefa-  
 thers, & to al the people of the land.
7. O Lorde righteousness belongeth  
 vnto thee, but vnto vs open shame  
 8. and confusion, as it is come to passe  
 this daie by the plague and sicknes  
 raining among vs, and among al the  
 dwellers of this lande, because of the  
 finnes which we haue done against  
 thee.
9. Vnto thee our Lord and God per-  
 taineth compassion and forgiuenes,  
 thogh we haue rebelled against thee.
10. We haue not obeyed thy voice to  
 walke in the lawes which thou hast  
 laide before vs.
- <sup>d</sup> Leu. 26, 15. We haue hitherto despised thy di-  
<sup>Baruc. 2, 10.</sup> uine worde <sup>d</sup>, yea, we haue loathed  
<sup>e</sup> Dan. 9, 11. preaching, and haue loosed the bridle  
<sup>Leuitic. 26,</sup> to al beastlines of desires.  
<sup>vers. 16, &c.</sup>  
<sup>Deu. 28, 21.</sup> Therefore <sup>e</sup> the curse and oth which  
<sup>Exodus. 9,</sup> is written in the lawe of Moses thy  
<sup>verse. 9, &c.</sup> seruant,

seruant, is pouted vpon vs, and wee,  
through the plague, & corrupt aiers,  
with burning feauers, and greeuous  
sicknes are lamentable consumed  
euerie daie.

¶ Ye a in our knees & and legs are we <sup>¶ Deutr. 28,</sup>  
smitten with most lothsome botches, <sup>verse. 35.</sup>  
and those incurable from the sole of  
the foote vnto the top of the head.

Because we repent not, neither ob- 58.  
serue at the words written in thy law,  
nor feare thy glorious and dreadful  
Name, thou doest, according to thy 59.  
threatnings aforetolde, encrease our  
plagues, and the plagues of our seed;  
thou sendest great plagues & of long  
continuance, euil sicknes and of long 60.  
durance, thou bringest vpon vs vncu-  
rable diseases, al maner of sicknes, and 61.  
at kinds of plagues, besides those writ-  
ten in the booke of the lawe.

Al these plagues, according to thy  
worde, are come vpon vs, yet haue <sup>8 Baruc. 2, 7.</sup>  
we not praied vnto thee our Lorde, 8.  
that we might euerie man turne from  
his vngodlie waies.

Therefore hast thou bin watchful 9.  
in punishing vs, and in bringing these  
euils vpon vs, Thou art righteous, O <sup>Psa. 119, 137</sup>  
Lord, and true is thy iudgement.

O

O GOD, Father of our Lorde Iesu Christ, thou hast got thee a glorious  
<sup>1</sup>Baru. 2, 11. Name, as may appeere this daie h.

12. O Lorde our God, we haue sinned,  
 we haue done wickedlie, we haue be-  
 haued our selues vngodlie, in al thine  
 13. ordinances. Turne thy wrath from  
 vs, we beseech thee, for we are but a  
 few left in this place.

O Lord God which hast promised,  
 that, when either pestilence is among  
<sup>1</sup>1. Kin. 8, 37 vs 1, or the aier infected, or any other  
<sup>38, & c.</sup> plague or sicknes is hot, thou wilt  
<sup>2</sup>Chr. 6, 28 heare the praiers and grant the re-  
<sup>29.</sup>quests of anie man among the peo-  
<sup>1</sup>Chr. 20, 9. ple, praieng from the bottome of his  
 hart, acknowledging his sinnes vnfa-  
 nedlie, and lifting vp his hands vnto  
 thee through Iesus Christ before the  
 throne of grace k;

<sup>1</sup>Heb. 4, 16. Be thou merciful, giue vnto eue-  
<sup>1</sup>1. Kines. 8, ric man according to al his petitions.  
 verse. 39. For thou alone knowest the harts of  
 al the children of men.

Heare thou our praiers and petiti-  
 ons, and deliuer vs from this conta-  
 gious, and deadlie pestilence.

<sup>2</sup>2. Sam. 24, Command thine Angel which stri-  
 verse. 16. keth vs, to put vp his sworde into the  
<sup>1</sup>Chr. 21, 15 sheath m, that he strike vs not to our  
 final

*in the time of the plague, &c.*

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final and vtter destruction; proceede  
not in thy wrath, spare vs from death,  
and bring not our end by the plague.

Let the heauens be milde, and our  
dwelling places healthful, least the  
aier being infected n, poure<sup>d</sup> downe <sup>Ps. 78, 50.</sup>  
the contagion thereof vpon vs to our  
destruction.

O Lord, turne awaie thine hand,  
it is sufficient o, let now thine hand  
cease, that al the earth may know  
p how that thou Lord art our God,  
and that we doe cal vpon thy Name. <sup>o 2. Sam. 24,  
verse. 16.  
1. Chr. 21, 15  
P Baru. 2, 15</sup>

O Lord looke downe from thine  
holie house vpon vs, and thinke vpon  
vs, encline thine eare, and heare vs. 16.

Open thine eies and beholde the  
affliction & mortalitie of thy people. 17.

For the dead, which are in y graues,  
and whose soules are out of their bo- 16.  
dies, giue vnto thee neither prasse, nor

righteousnes, but the soule y is vexed  
for the multitude of hir sinnes, which 18.

goeth on heauilie & weakelle, whose  
eies begin to faile; yea the hungrie  
soule is it that ascribeth due prasse &  
righteousnes vnto thee, O Lord.

For we poure out our praiers be- 19.  
fore thee, and require mercie in thy  
sight, O Lord our God, not for anie  
worthines.

worthines either of our owne, or of  
 1 Matt. 3, 9. our fathers: but in the name of thy  
 sonne Iesus Christ, in whom thou art  
 2 Mat. 3, 17. wel pleased ⁊, we beseech thee, be  
 Matt. 17, 5. merciful vnto vs, and helpe vs in this  
 necessitie.

1 Psal. 90, 13. Turne thee againe ⁊, O Lord, at  
 the last, and be merciful vnto thy ser-  
 uants; that this poisoned infection  
 may be taken from vs.

Notwithstanding if it be thy plea-  
 sure to visite our offences with the  
 1 Psal. 89, 32. rod ⁊, thy blessed wil be done ⁊, and  
 2 Mat. 6, 10. giue vs grace to beare thy fatherlie  
 Luke. 11, 2. correction laid vpon vs patientlie ⁊,  
 2 Prou. 3, 11 remembring alwaies that we are  
 Hebr. 12, 6. chastened of thee our Lord in this  
 world, y we be not condemned w the  
 1 1. Cor. 11, reprobate y in y world to come, Amen.  
 verse. 32.

*A praier for the sicke you shal  
 find afore, pag. 148.*

*A praier to auoide both  
 raging tempests, and ynsea-  
 sonable weather.*



Most wise and mightie  
 God, thou art a glori-  
 ous King in al the  
 world; thy wonderful  
 maiestie doth shine  
 and

*to auoid raging tempests, &c.*

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and is knowne also by raine, thundering, lightening, & other meteors ingendred in the aire: thy throne is among the clouds, thou hast made darknes thy secret place<sup>a</sup>, and thy pauilion about thee euen darknes of water, and clouds of the aire. <sup>a</sup> Psa. 81, 11

At the brightnes of thy presence the clouds doo passe awaie, so doo the hailestones and fire coles. 12

Thou doost thunder from the heauens, and giuest thy voice, hailestones, and coles of fire. 13

Thou sendest thy arrowes, and scatterest them; thou encreasest lightnings and destroiest them. 14

Who is so great a God<sup>b</sup>, as thou, our God? Thou art the God which doost woonders, and declarest thy power among the nations. <sup>b</sup> Psa. 77, 13 14

Thou redeemest thy people with thine arme. 15

The waters sawe thee, and were afraid; yea the depths trembled. 16

The clouds powred out water, the aire thundred, & thine arrowes went abroad. 17

The voice of thy thunder was heard round about; the lightnings lightened the world, the earth trembled. 18

Q. I. trembled



trembled and shooke.

The foundations of the earth were  
 c Psal. 18, 15. discouered at thy rebuking<sup>e</sup>, O  
 Lord, at the blasting of the breath  
 of thy nostrils.

Therefore shall the verie heauens  
 d Psal. 89, 5. extol thy wonderous workes<sup>d</sup>, and  
 the Saints set forth thy truth in the  
 Congregation of the Saints.

6 For who is equal to thee in hea-  
 uen? and who like thee among the  
 sonnes of the gods?

7 Thou art verie terrible in the as-  
 semblie of the Saints, and to bee re-  
 uerenced aboue al that are about  
 thee.

8 O Lord God of hosts, who is like  
 vnto thee? which art a mighty Lord  
 and thy truth is about thee.

9 Thou rulest the raging of the sea,  
 thou stillest the waues therof, when  
 they doo arise.

Thou onelic art of power to re-  
 solue into vapors the drops of the  
 sea by the heate of the sunne; thou  
 takest the same vp being turned in-  
 to airie substance, and againe tur-  
 nest it into meete water, and ma-  
 kest it to come powring downe vp-  
 on the face of the earth.

What so-

*to auoid raging tempests, &c.*

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Whatsoever thou wilt<sup>d</sup> thou dost<sup>e</sup> Psa. 135, 6.  
in heauen and in earth, and in the  
sea, and in al deepe places.

With thy power thou madeft the  
earth<sup>f</sup>; with thy wildome thou hast<sup>f</sup> Jer. 51, 15  
established the world, and with thy  
discretion stretched out<sup>y</sup> heauens.

As soone as thou lettest thy voice  
be hearde, the waters in the aire  
waxe fierce; thou drawest vp the  
cloudes from the ends of the earth;  
thou turnest the lightening into  
raine, and bringest forth the wind  
out of thy treasures. 16

Thou couerest the heauens with  
cloudes<sup>g</sup>, and preparest raine for  
the earth; thou makest the grasse to  
growe vpon the mountaines, and  
prouidest herbs for the vse of man;  
thou giuest to beastes their foode,  
and to the yong rauens that crie. 9.

Behold, so great art thou<sup>h</sup>, that<sup>h</sup> Iob. 36, 26  
thou passest our knowledge, nei-  
ther can the number of thy yeeres  
be searched out. When thou re-  
strainest the drops of water, the  
raine poureth downe by the vapors  
therof, and falleth abundantlie vp-  
on man. 27

Thou bringest forth the windes

4.2. out

<sup>i</sup>Pf. 135, 7. out of thy treasures<sup>1</sup>, that is from  
 Iere. 51, 16. the secret places where thou didst  
 hide them in great abundance, that  
 they might bee readie at thy com-  
 mandement, and come foorth when  
 thou thinkest good.

Thou makest the cloudes to la-  
<sup>1</sup>Iob. 37, 11 bor to giue water to the earth<sup>k</sup>, and  
<sup>12</sup> scatterest the cloud of thy light.

Thou turnest it about by thy go-  
 uernment, that they may doo what-  
 soeuer thou commandest them vp-  
 on the whole world.

O God mine hart is trobled very  
 sore, when I beholde the immode-  
 rate showers, and heare the terrible  
 thunder, yea it forsaketh his place,  
 when I heare the noise of thy voice,  
 and the speech proceeding from  
 thy mouth.

O God which rulest heauen and  
 earth, I most humblie beseech thee,  
 mercifullie to driue awaie, or at  
 least to mittigate these mightie  
 streames, and most raging tem-  
 pests.

Restraine thy thunderbolts, and  
 thy fierie darts that they hurt vs  
 not.

Keepe vs, and our nests, that wee  
 perish.

*to auoid raging tempests, &c.*

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perish not through lightnings, nor  
be destroyed by thy thunderclaps.

Protect our houses and vs, that  
we be neither consumed by the fire  
meteors, nor bee drowned by anie  
sudden flood.

O merciful God, raine not I be-  
seech thee, hailestones vpon the  
face of the earth, neither strike  
such as are in the fieldes, be they  
man or beast<sup>l</sup>.

<sup>l</sup>Exo. 2, 22  
25

Strike not thou therewithal the  
hearbes of the field, neither breake  
thou, gracious Lord, the trees of our  
land<sup>m</sup>.

<sup>m</sup>Pf. 105, 33

Destroy not our corne with hail-  
stones: nor with hailestones smite  
thou our cattel<sup>n</sup>, and deliuer our  
flocks from the thunderbolt.

<sup>n</sup>Pf. 78, 44.  
49

Cast not the fiercenesse of thy  
wrath, anger, and displeasure vpon  
vs.

Giue vs not hailstones for raine  
° neither flames of fire in our land;  
but of thy mercie conuert the thun-  
der into gentle raine, whereby it  
may bring out fruit abundantlie<sup>p</sup>.

° Pf. 105, 32  
Iere. 51, 16

Send not among vs either vn-  
timelie, or vntemperate showers,  
which bee either noisome to the  
fruit,

<sup>p</sup>Pf. 145, 16

q. 3.

91. King. 8. fruite, and bring the mildew 9., or  
verse, 37 destroie the corne.

Restraine in like sort the windes  
and violent tempestes, that they  
bring none hurt either to vs, or  
our goodes, euen for Christes sake  
our Lord, and Sauior,

*Amen.*

*A praier for waiefairing  
men, and Trauellers.*



Almightie, eternal,  
and liuing God, Fa-  
ther of our Lord Iesu  
Christ, I thanke thee  
with mine whole  
heart for sending of thine infinite  
and vnspeakable goodnes to man-  
warde, thine onelie Sonne into this  
worlde to suffer on our behalfe al  
the miseries of this life <sup>a</sup>: which in  
the state of extreame basenes tra-  
ueling from one region to another,  
to preach the Gospel of thy king-  
dome, suffered no doubt the sundrie  
infirmities of our mortal bodie.

For passing through Samaria he  
was wearie by reason of trauel, and

<sup>b</sup> Iohn. 4, 6. rested himselfe on Iacobs wel <sup>b</sup>.

In

*for waifairing men, &c.*

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In al things hee was like vnto  
vs <sup>c</sup>. For we haue not an high Priest <sup>c</sup> Heb. 3, 17.  
<sup>d</sup> which cannot bee touched with <sup>d</sup> Heb. 4, 15  
the feeling of our infirmities, but  
was in al things tempted like as we  
are, and yet without sinne.

In his Name I take my iournie,  
whose wil it is that whatsoeuer we  
doo either <sup>e</sup> in worde or deede, wee <sup>e</sup> Col. 3, 17.  
should doo it in the Name of our  
Lorde and Sauior Christ; giuing  
thanks vnto thee our God, and Fa-  
ther through him.

For his sake, which went about  
deeing good <sup>f</sup>, and healing al that <sup>f</sup> Act. 10, 38.  
were oppressed of Satan, I beseech  
thee, giue thine holy angels charge  
<sup>g</sup> to keepe me in al my waies, and <sup>g</sup> Psa 91, 11  
to guide mee to and fro in my iour-  
nie, euen as Tobie the yonger was  
guided of the Angel Raphael <sup>h</sup> vnto <sup>h</sup> Tob. 5, 5.  
Gabaël habiting in Rages a citie of  
the Medes. <sup>6</sup>

Guide mee with strength <sup>i</sup> and <sup>i</sup> Psa 18, 32.  
courage; and direct my steps in the  
course of my iournie, that I wan-  
der not out of the right waie into  
bywaies, neither cast my selfe into  
dangers.

And therefore, holie Father, bee

q. 4.

thou

thou the director of my waies, and  
keepe me out of the clawes of spoi-  
lers.

Saue mee from the deuouring  
iawes of sauage beasts. Compasse  
mee about with thine heauenlie  
protection, that I fal not into anie  
cuils either of soule, or bodie.

Be thou vnto me a faithfull com-  
panion, as thou wast to Iacob the  
Patriarch <sup>k</sup>trauelling into Mesopo-  
tamia, and descending into Egypt <sup>l</sup>.  
<sup>1</sup> Gen 46, 4. Likewise as thou diddest lead the  
children of Israel through the red  
<sup>m</sup>Exod. 14, sea <sup>m</sup>, and through the vncomforta-  
ble wildernes <sup>n</sup>, going before them  
<sup>n</sup>Deut. 1, 2. by day in a piller of a cloud <sup>o</sup>, and  
<sup>o</sup>Exo. 13, 21 by night in a piller of fire <sup>p</sup> to ligh-  
<sup>p</sup>Neh. 9, 12 tenthem in the way that they went:  
vouchsafe to accompanie, gouerne,  
and direct me in this my iournie.

Shew mee also such fauor, that  
wheresoeuer I go I may find godlie  
men, which may enterteine, lodge,  
<sup>q</sup>Matth. 25. and curteouslie entreat mee <sup>q</sup>, least  
otherwise I fal into perils, and bee  
<sup>r</sup>Esaï. 58, 7. iniured of the wicked.

Be thou with me night and daie,  
that none hurt light vpon me; pro-  
tect me both against the iniurie of  
cold,



*for waifairing men, &c.*

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cold, and the vehemencie of heat<sup>r</sup>, <sup>r</sup> Gen. 31, 40  
and from al enimies deliuer me.

O Lord, giue me bread to eate<sup>f</sup>, <sup>f</sup> Gene. 28,  
and clothes to put on. <sup>verse, 20.</sup>

And as the wise men <sup>r</sup> by the di- <sup>r</sup> Matth. 2  
rection of a starre in the East came <sup>verse, 1, &c</sup>  
ioyfullie into Iurie, and afterward  
being admonished in a dreame so  
to doo, returned into their countrie  
another waie : so my busines being  
wel finished bring me home againe  
in safetie, that I may praise thee my  
God, and Lord, continuallie in the  
Congregation of the Saints.

O Lorde heare my praier<sup>a</sup>, and <sup>a</sup> Psa. 39, 12  
with thine eares consider my com-  
plaint; hold not thy peace at my  
teares. For I am a stranger in this <sup>Heb. 11, 13.</sup>  
worlde, as al my forefathers were.  
Our daies like a shadowe vpon the  
earth <sup>x</sup> doo passe awaie, and conti-  
nue not. <sup>x</sup> 1 Chr. 29,  
<sup>verse, 15.</sup>  
<sup>Wisd. 2, 5.</sup>

We are strangers, & wander out  
of our true countrie<sup>y</sup>. For the daies  
of our pilgrimage are but short <sup>z</sup>, <sup>y</sup> Heb. 11, 13  
yet be they ful of miserie & trouble. <sup>z</sup> 1 Pet. 2. 11  
<sup>z</sup> Gen. 47, 9.

Giue me grace that I set not my  
minde on this worlde <sup>a</sup>, but to lift <sup>a</sup> Colos 3, 1  
vp mine eies vnto heauen, and de-  
sire a better<sup>b</sup>, that is, an heauenlie <sup>b</sup> He. 11, 16

q. 5.

coun-

countrie.

And as long as wee are absent  
<sup>c 2</sup> Cor. 5, from the bodie <sup>c</sup>, let vs be of good  
 verse, 6, &c. courage, suffer vs not through feare  
 to faint in afflictions, but firmelie  
 to trust that shortlie we shal return  
 vnto thine habitation, & there in-  
 ioy thy sight in decde, and euerla-  
 sting life, where thou, with thy Son,  
 and the holie Spirit, liuest and  
 raigest one eternal God for  
 euermore, *Amen.*

A praier before the  
*receiuing of the ho-*  
 lie Communion.



Iesu Christ, holy, and  
 eternal God, I mise-  
 rable man, and wret-  
 ched sinner acknow-  
 ledge and confesse,  
 that I am not woorthie the least of  
 al thy mercies <sup>a</sup>, & most vnworthie  
 to receiue thee vnder the roose  
<sup>b</sup> of my soule by participating of  
 thy most blessed bodie and bloud.  
 For horrible and infinite are the  
 sinnes wherewith I am defiled.

<sup>a</sup> Gene. 32,  
 verse. 10.

<sup>b</sup> Matt. 8, 8.  
 Luke. 7, 6.

Wo

*before the Communion.*

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<sup>c</sup> Esaie. 55.

W<sup>o</sup> is me, Lord, <sup>c</sup> for I am a man of polluted lips, and dwel among people that haue vncleane lips. And therefore the verie entrales of mine hart are troubled, & my bones doo shake, bicause I finde my soule a most vnwoorthie ghest for so heauenlie a supper.

And yet againe mine hart is wonderfullie lightened, when I cal into mind that thou, the deere sonne of almightie God, camest not into this worlde to cal the righteous <sup>d</sup>, but sinners vnto repentance. For <sup>c</sup> they that be whole neede not the Physician, but they that are sicke.

<sup>d</sup> Luk. 5, 22.

<sup>i</sup> Tim. 1, 15.

<sup>c</sup> Mat. 9, 11.

Besides, I knowe right wel, and constantlie doo belecue, that notwithstanding my filthinesse, thou canst make mee worthie, which alone canst make y<sup>e</sup> cleane, which is conceiued of vncleane seede <sup>f</sup>, & righteous men of sinners <sup>g</sup>, when thou forgiuest our sins of thy wonted grace, thine holie Spirit being powred vpon vs.

<sup>f</sup> Job. 14, 4.

<sup>g</sup> Psal. 51, 7.

8.

Through which thy power and mercie, I beseech thee, grant such grace vnto me a sinner, that I may worthilie <sup>h</sup> approach to this heauen-

<sup>h</sup> 1. Cor. 11.

lie. verie, 27.

lie Sacrament, least otherwise by mine vnworthines I bee made guiltie of thy bodie and blood, and lo in stead of life receiue my iudgement and condemnation.

Giue grace therefore, that afore I presume to come vnto the participation thereof, I may examine my selfe<sup>i</sup>, by calling my sinnes into mind, searching out my waies<sup>k</sup>, and by vnfeined and hartie repentance returning vnto thee my Lord, least otherwise by concealing my sins, with Iudas the traitor I eate the bread of the Lorde against the Lord<sup>l</sup>: & by abusing thy gentlenes<sup>m</sup> heape vengeance vpon my selfe against the daie of vengeance.

<sup>l</sup> 1. Cor. 11.  
verse, 28.  
<sup>2</sup> 2. Cor. 13, 5  
<sup>k</sup> Lamen. 3.  
verse, 40.

<sup>m</sup> Rom. 2. 4  
5.

<sup>n</sup> 1. Ioh. 1, 9

Make mee to confesse my sinnes, and that with hartie sobs, so thou being a faithfull and iust God<sup>n</sup>, wilt pardon al mine offenses, and cleanse mee from my sinnes: and wilt not disdaine to accept mee into fauour, when I doe not refraine to acknowledge my wickednes.

Moreouer, powre into me a true and liuelie faith, that I neuer mistrust thy word annexed to the Sacraments, which promisseth vnto mankind

mankind the remission of finnes.

For to eate or drinke with the mouth onelie is to no purpose, but faith must come thervnto, and apprehend the worde with the promises annexed. For they are the grounds and principles of this Sacrament.

So that whosoever giueth credit to these wordes, *Which was giuen and shed for you, in the remission of finnes* °, the same man hath that which is promised by them, namely, eternal life, and saluation. For where the remission of finnes is, there likewise righteousness, life, and saluation is.

° Matth. 26.  
vers. 26, &c.  
Marke. 14.  
vers. 22, &c.  
Luke. 22.  
vers. 19, &c.  
1. Corint. 11.  
vers. 24, &c.

But hee which doubteth of these words, hee without doubt is an unworthie receiuer, & commeth vnprepared. For the doubting man neither eateth thy flesh spiritualie, nor yet drinketh thy blood, though carnallie, & to our eies he seemeth to consume the Sacrament of thy bodie and blood with his teeth and mouth, but his damnation rather. Not bicause <sup>p</sup> thy supper is poison, but for that an euil man taketh a good thing naughtilie.

<sup>p</sup> Augustine  
vpon Iohn,  
treatise, 26.

Finallie,

Finallie, also grant, that receiuing  
this thy Sacrament of the newe  
Testament I may put off, according  
to the former conuersation, the old  
man<sup>q</sup>, which is corrupt according  
to the lusts of error, and bee renewed  
in the spirit of my mind, putting on  
the new man<sup>r</sup>, which after God, is  
created in righteousness, and holi-  
nes of truth.

<sup>q</sup> Eph. 4, 22

<sup>23</sup>

<sup>r</sup> Col. 3, 10.

Eph. 4, 24.

<sup>r</sup> Augustine  
concerning  
Ecclesi. in-  
stru. cap. 53

And albeit my nature be such,  
that I cannot liue without spots of  
wickednes<sup>r</sup>: yet so blesse me, that I  
may neuer offend willingly, but  
altogether depending vpon thy  
goodnesse, whose maner is to par-  
don the true penitent sinners, may  
boldelie approach to thine holie  
supper.

<sup>r</sup> Heb. 10, 19

<sup>20</sup>

<sup>21</sup>

<sup>22</sup>

Especiallie, seeing we haue liber-  
tie to enter into the holie place  
through thy blood: by the newe  
& liuing waie which thou hast pre-  
pared for vs through the vaile, that  
is, by thy flesh. And seeing we haue  
an high Priest ouer the house of  
God, make vs to drawe nigh with  
true harts, in assurance of faith  
sprinkled in our minds from an e-  
uill conscience, and washed in body  
with

*before the Communion.*

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with pure water, cause vs to holde Heb. 10, 23.  
fast the professiō of our hope with-  
out wauering (for he is faithful  
that promised) and let vs consider  
one of another, to prouoke vnto 24  
loue, and to good workes, not forsa- 25  
king the assemblie of the faithful,  
as the maner of some is, but exhor-  
ting one another, and so much the  
more, as wee see the daie approach-  
ing, *Amen.*

*Another praier before the  
receiuing of the holie  
Communion.*



Christ the onlie me-  
diator betwene God  
and man<sup>a</sup>, which of  
thine ardent and vn-  
speakeable good wil  
tookest our flesh vpon thee, to be-  
come a sacrifice and ransom for  
al mankind: and for the better  
cōceiuing of that thy benefit didst  
ordaine before thy paineful passi-  
on, a perpetual memorie of thy  
loue, & that by erecting a couenant  
of the newe Testament<sup>b</sup>, which  
testifieth of thy presence, merite,  
power,

<sup>a</sup> 1. Tim. 2, 5.

<sup>b</sup> Matth. 26,  
vers. 26, & c.  
Mar. 14, 24.  
Luke. 22,  
vers. 19, & c.



power, and mercie, washing awaie dailie the sinnes of beleeuers.

And the more effectuellie to commend the deepnes of this mysterie, diddest ordaine the Sacrament in the last supper, being euen readie to go from thy Disciples vnto thy passion; the more deepe lie to fix it in our harts, that it neuer slip out of our minds, but dailie in faith, feare, and reuerence, be recorded; and remaine according to thine holie institution, whole and perfect without adding or diminishing from the same.

For though it be but a mans testament<sup>c</sup>, yet if it bee confirmed and prooued by the death of the testator, no man diminisheth or addeth therevnto.

<sup>c</sup> Gal. 3. 15.  
Hebrues. 9,  
vers 15, &c.

Vnto thee doo I crie, ô Sonne of God, which art partaker of our flesh, and bone of our bones, beseeching thee from the bottome of mine hart, that it would please thee to giue me grace that with an earnest desire, & due reuerence I may couet to receiue thy supper, and therein thirstinglie to seeke for the nourishment of my soule.

Remooue

*before the Communion.*

3 29

Remouue from my heart al loathing, contempt, and curiositie of prophane men, which set themselves against thee, and proudlie despise this thine institution, like vnto dogs despising holic things <sup>d</sup>, and vnto hogs treading most pretious pearles vnder their feete. <sup>d Matt. 7. 6.</sup>

Lift vp my minde, that in feare and trembling, in faith and spiritual comfort, I may approch to the worthie receiuing of thy pretious bodie and blood, not as hypocrites doo, which hide & dissemble their sinnes; neither as epicures despising both thee and thine holic ordinance.

And therefore stir vp in me an vnfained desire of this heauenlie nourishment, that from thee the bread of life <sup>e</sup>, and fountaine of saluation <sup>f</sup>, I maie draw vital iuice to the quickning of my soule. <sup>e Ioh. 6. 35. Eccl 24. 24. f Ioh. 4. 10.</sup>

14

In which communion thou bestowest vpon beleeuers both the merits of thine obedience and passion, and also thine other benefits whatsoeuer.

Besides inwardlie thou doost replenish vs with new and celestial ioy,

ioy, in quickening, comforting, teaching, and gouerning vs, that so we may haue and get our strength from thee, euen as the branches drawe their iuice and force to fructifie, from the vine.

Lighten therefore the eies of mine hart, that I maie knowe what the hope is wherevnto wee are called; and that the riches of our glorious inheritance are in the Saints; & what exceeding greatness of thy power and mercie is hid in this supper, and how vnspeakable bee the riches of the glorie of this Sacrament, wherby thou communicatest to al and each of thy faithful together with thy bodie and blood, al the treasures of thine heauenlie goodes to bee receiued by faith.

8 Eph. 1, 18.  
Colof. 1, 27

For thine holie and blessed mouth hath said: I am the bread of life, which came downe from heauen, hee which commeth to me shal not hunger in anie wise, and he that beleeueth on mee shal neuer thirst.

51 And the bread which I shal giue, is my flesh, which I wil giue for the life of the world.

1 Ioh. 6, 35.

O most sweete bread heale thou the palate of mine hart, that I may tast the sweetnes of thy loue; heale me of mine infirmities, that I delight in no fairenes besides thee.

O most heauenlie whight bread containing within thee al comfort, and the perfect sweetenesse of al sauer, which doest alwaies refresh vs, let mine hart eate thee, and with thy pleasant sauer let al the bowels of my soule be replenished.

O thou bread of life, which camst downe from heauen, and giuest life to the worlde, come into mine hart, and purge mee from al filthines of the flesh and Spirit: enter thou into my soule, heale and sanctifie mee both within and without.

Bethou the buckler, and perpetual defense of my soule and bodie, that I may come vnto thy kingdome the right waie, where we shal not deale with mysteries as in this worlde, but shal beholde thee face to face, when thou hast deliuered the kingdome to God<sup>i</sup>, the

Father, and so God shal  
be al in al,

*Amen.*

11. Cor. 15.  
verse, 24.  
28

*A thankesgiuing after the  
receiuing of the holic  
Communion.*

<sup>a</sup>Heb. 8, 1.



Iesu, high and eternal Priest<sup>a</sup>, sitting on the right hande of the throne of maiestie in the heauens, gouernor of the Saints.

<sup>b</sup>Heb. 9, 11

Thou art an high Priest of good things to come<sup>b</sup>, which by a greater and more perfect tabernacle not made with handes, that is to saie, not of this building, neither by  
 12 the blood of goates, and calues, but by thine owne blood diddest enter once into the holy place, and found eternal redemption, when through  
 14 the eternal spirit, thou offeredst thy selfe a pure sacrifice without spot, to God, purging our consciences from dead workes, to serue the liuing God.

I yeelde thee hartie thanks for suffring vpon the altar of the crosse a most shameful death, for our sins, and that of thine owne accorde, moo ued therevnto by a singular affection

fection of good wil towards vs.

I blesse thee for instituting this Sacrament of thy bodie and blood, in remembrance of our euerlasting redemptiō, that at no time it might slip out of our minds, but be an holie signe, and testimonie of thy perpetual friendship, and a seale of the confirmation of the new and eternal couenant, which thou hast entered into with vs concerning the free remission and forgiuencesse of our sinnes.

I magnifie thee also with al reuerence of mind, for bidding vs miserable men, and sinners both vnto the participation of thy most holie supper, and also to the receiuing of al celestial riches; wherein thou bestowest, and appliest particularlie to euerie of vs, al the merites and good things which by thine obedience and death, thou hast purchased on our behalfe, that we may become partners, and fellow heires of eternal blessednes.

c Rom. 8, 32.

O sacred banker, wherein heauenlie dainties are set afore vs, which reuiue the soule, and thou lambe of God, after a wonderful  
and

and mystical manner, giuest thy selfe to refresh the inward man.

<sup>d</sup> Hierom  
in his ago-  
nie.

Wee diminish thee not in eating thee <sup>d</sup>, but thou endurest whole perpetuallie. And although the visible signes are consumed, yet canst not thou be deuoured.

Thou art the meate of the soule, not of the bodie; and fattest our mindes, not our bellies.

Thou changeest the eater into thy selfe, and yet art not changed into the eater, as other corporal foode is changed commonlie.

<sup>e</sup> 2. Pet. 1, 4

So that we participate of the diuine nature <sup>e</sup>, and thou nowhite altered into our sinful flesh.

I humbly beseech thee, Sonne of God, by thy most sacred blood shed for vs, giue me grace, that participating of this visible Sacrament, I may withal finde and feele in mine hart the inuisible working of thine heauenly grace, which is contained in this myserie; that this supper may be, as some refreshing vnto my bodie, so a special medicine of my soule.

Quicken and raise vp in mee by this blessed Sacrament a continual remem-



remembrance of thy bitter passion,  
make me to retaine the same firm-  
lie and fresh in my mind, and shew <sup>f</sup>1. Cor, 11,  
it foorth <sup>f</sup>, as an onelic and suffici- verse. 26  
ent ransome of my redemption, vn-  
til thou returnest.

Let mee neuer doubt of the for-  
giuenes of my sins, which thou as-  
surest me of by thy bodie & bloud,  
in thine holie couenant <sup>s</sup>, conclu- <sup>s</sup> Matth. 26  
ded in thy last supper, by the bre- vers. 26, &c.  
king of bread, and giuing forth the Luke. 22,  
cup to the chosen Disciples, and by vers. 19, &c.  
them to as manie as are incorpo-  
rated into thy Church through  
Baptisme.

That as often as Satan assaileth  
vs, with his deadlie tentations, wee  
maie runne to this our sanctuarie,  
as it were to a strong anchor of de-  
fense, apprehending the promise  
ratified by the seale of this coue-  
nant, and neuer giue ouer in fight,  
but stil be refreshed with newe vir-  
tue from aboue; nor breake our  
harts through the consideration of  
sundrie misfortunes, which the vn-  
grateful worlde by the instinct of  
their capitaine the Dinel, would  
bring vpo vs; but calling into mind  
thy

thy death, into the which we are  
 † Rom. 6, 3 baptized<sup>h</sup>, maie escape from al calamities;

† Rom. 8, 35 So that no tribulation; i nor angu-  
 38 guish, nor persecution, neither hunger, nor nakednes, neither perils, nor sworde, neither death, neither life may separate vs from our head, wherevpon being made fast by this holie Sacrament receiued, wee, as liuing members doo depend;

And finallie may know that wee are fed and refreshed by thy flesh and pretious bloud, that washed therewith we should not hereafter giue our selues to carnal pleasures, nor feede vpon the leauen of malice and wickednesse, but resisting them, liue in al synceritie & truth<sup>k</sup>,  
 † 1. Cor. 5, 8 as it becommeth such as doo eate of the immaculate Paschal lambe, whose life is hid with thee<sup>l</sup>, but  
 † Colo. 3, 3 when thou shalt be reuealed, then  
 4. shal we also appeare in glorie.

For this blessed meate doth true-  
 lie witnes that our bodies, sprinkled with the virtue of thy quickening flesh, as it were with celestial dewe, shal rise againe into immortalitie, and euerlasting glorie.

Where

*after the Communion.*

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Wherefore giue grace, that al  
thy Saints participating of the  
bread of eternal life, may be re-  
plenished with the fruition of thy  
blessed sight for euermore in thy  
celestial paradise, *Amen.*

*Another thankesgiuing*  
after the receipt of the ho-  
lie Communion.



Thanke thee, O  
Christ lambe of  
God, for offering  
thy selfe vpon the  
altar of the crosse  
to thy father an offering <sup>a</sup> and a <sup>a Ephes. 5, 2.</sup>  
sacrifice of a sweete smelling sa-  
uor to God, for our sinnes to re-  
concile vs vnto him: for certain-  
tie whereof, and confirmation of  
our faith, thou hast instituted on  
our behalfe this holie Sacrament  
of thy supper, that as often as we  
receiue the same, we may cele-  
brate thy memorie <sup>b</sup>, and with <sup>b 1. Cor. 11,</sup>  
thākesgiuing remember the me- <sup>verse. 26.</sup>  
rite and frute of thy passion.

I beseech thee by thy bitter  
death, stir vp our minds, that by

R. 1.

often

often receiuing this thine ordinance & institution, we may consider howe bitter a death thou didst suffer on our behalfe, and how great the loue was, which draue thee to take so cruel and shameful a death to saue vs : and withal continuallie yeelde, as we are bounde, hartie thanks vnto thee for the same, & after the like sort, answere to our power, that vnspeakeable good wil by our good life, and careful obseruation of thy commandements : & may, when, either through frailtie of  
 \* Galat. 6, 1. our flesh, or by any other fault preuented, we sinne, runne by and by vnto thee by repentance, &, through consideration of this newe and eternal couenant touching the remission of sins, made with vs, be erected and vpholden vnto a liuelie and constant hope.

O sweete Iesu, grant, that, being fast linked vnto thee by this holie mysterie, I may receaue power and strength from thee, beleeuing thy promises, and be wholie addicted therevnto without any doubting, that so my conscience,

science, in feare and troubles, may haue perfect consolation.

Suffer me not to be separated from the members of thy bodie, which is the Church; whereof thou art head, fulfilling al in al, but grant, that abiding in thy word and kingdome, I may be without fault in the foundation, and without sin against my conscience, and walke worthie this Sacrament, forsaking vterlie and renouncing the diuel, and al idolatrie, al vices & carnal desires, which fight against the soule. For we cannot be partakers of the Lordes table, and of the Diuels to f.

<sup>d</sup> Ephe. 1, 22  
23.

<sup>e</sup> 1. Pet. 2, 11.  
Galat. 5, 17.  
Rom. 13, 14.

<sup>f</sup> 1. Cor. 10,  
verse. 21.

Make me also to remember that by this Sacrament I am bound to do good vnto others.

For as manie graines of corne doe make one loafe; and manie grapes make one wine: so being manie yet are we but one loafe, and one bodie, inasmuch as we al participate of one bread, and drinke of one cup.

<sup>g</sup> 1. Cor. 10,  
verse. 17.

Ioine vs therefore together, O Sauior of the world, at this com-

mon banquet through the band of loue, that we may be fastened vnto thee our head. That, as thou diddest die for vs, so we againe may not feare to suffer, and to giue our liues for the glorie of thy name, that we neuer be separated from thee, neither in life, nor death h.

<sup>a</sup> Rom. 8, 38

Make vs also hartlie to loue one another like the true and liuelie members of thy bodie i, that, if neede require, we may giue our liues for our brethren k.

<sup>i</sup> 1. Cor. 12, vers. 17, &c.

<sup>k</sup> 1. Joh. 3, 16

Suffer not concord of mindes to be broken. For he that receiueth the mysterie of vnitie l, and keepeth not the bond of peace, he doth not receaue the mysterie for himselfe, but a testimonie against himselfe.

<sup>l</sup> Augustine.

<sup>m</sup> Coloss. 3, verse.

Giue grace therefore, that laing aside al wrath m, fiercenes, malicioufnes, and enuie, we may forgiue one another, euen as thou forgiuest vs; and beare one with another for the better auoiding of strife, diffention n, sectes, and pernicious heresies.

<sup>n</sup> 1. Cor. 11, vers. 16, &c.

Keepe this thine ordinance  
and

and right vse of thy Sacrament among vs enermore, that this good worke, and diuine ceremonie, may alwaies be a note, and badge of our publike profession, wherby we are knowne from Pagans: and tokens of loue, confession, and thankfulnes.

Remooue awaie al abuses and prophanations of this holie and sacred supper, together with the horrible and idolatrous adorationes inuented by Satan and his members, to the shameful deforming of thy godlie and goodlie institution, but maintaine I humbly beseech thee, the true and ynpolluted vse thereof, til thy pleasure is to returne o in the cloudes to iudgement with great power and glorie p, that it neuer be out of remembrance.

And last of al at our resurrection from death, appoint vs places in thy heauenlie table, where we may taste the new wine in the kingdome of thy father q, abiding with thine elect r, Angels s, and blessed Saints for euer-

more, Amen.

o 1. Cor. 11, verse. 26.

p Mark. 13, verse. 26.

Luk. 21, 27.

q Matt. 26, verse. 29.

r Mark. 13, verse. 30.

s Mark. 8, 38



*A praier for the Sick.*

Almightie & merciful God, Father of our Lorde Iesu Christ, which thorough corporal di-

seases both putttest me in minde of my mortalitie, and also callest to repentance. For thou wilt not the death of a sinner<sup>a</sup>, but that he conuert, and liue:

<sup>a</sup> Eze. 33, 11

Vnto thee doe I crie, O Lorde,

<sup>b</sup> Psalm. 6, 1. rebuke me not in thine anger<sup>b</sup>, neither chastise me in thy wrath;

2. haue mercie on me, O Lord, for I am weake; O Lorde, heale me, for my bones are vexed.

3. My soule is also troubled verie sore; but Lorde, how long wilt

4. thou delaie? Returne, deliuer my soule; O saue me, for thy mercies sake.

<sup>c</sup> Jer. 17, 14. Heale me, O Lord<sup>c</sup>, and I shal be whole; saue thou me, & I shal be saued: For thou art my praise.

<sup>d</sup> Deu. 32, 39. Thou hast wounded<sup>d</sup>, and thou wilt heale me; thou hast strooken, & thou wilt cure; thou dost

*for the Sick.*

doſt kil e, and reſtore to life a-  
gaine.

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e. 1. Sam. 2, 6  
Deu. 32, 39.  
Wiſd. 16, 13.

Wherefore if this my ſicknes  
be not vnto the death, helpe me  
vpon the bed of my ſorrowe f.  
Turne the whole palat of my  
weaknes into ioie.

f. Pſal. 41, 3.

Maie it pleaſe thee, O Lord, to  
deliuer me from the pit of cor-  
ruption B. For the graue wil not  
acknowledge thee, nor death  
confeſſe thee: but the liuing, I  
ſaie the liuing wil extol thee for  
euermore.

B Eſai. 38, 17  
18.  
19.

O Lord, heale me, that I may  
praiſe thee al my life long, tho-  
rough my Sauior, Amen.

*Another praier for  
the Sick.*



Christ Ieſu, Sonne  
of the liuing God,  
our Redeemer, and  
our Mediator for  
euermore, in our  
weake fleſh thou wenteſt about  
the earth preaching a the glad  
tydings of the kingdome tou-  
ching the forgiuenes of our ſins,

a Mat. 4, 23.

and curing euerie sicknes, and euerie disease among the people.

For thou hast truelie taken vp-  
 b Esai. 53, 4. on thee our infirmities b, and  
 borne our paines. For where sin  
 abounded, there thy grace did  
 c Rom. 5, 20 more abound c.

Wherefore I praie, and most  
 humble beseech thee, be merci-  
 ful vnto me d, heale my soule.  
 d Psal. 41, 4. For I haue sinned against thee;  
 strengthen it by the sweete com-  
 fort of thy Gospel; and confirme  
 my faith: then, if it be thine hea-  
 uenlie pleasure, restore health  
 vnto my weake bodie.

If thou wilt, thou canst make  
 me cleane; onelie doe but speake  
 e Matt. 8, 8. the worde e, and I shal be healed.

For it is not herbes f, nor pla-  
 f Wisl. 16, 12 sters that restore health: but thy  
 worde, O Lord, which healeth al  
 things.

13. It is thou, Lord, which hast the  
 power both of life & death; thou  
 leadeft vnto deaths doore, and  
 bringest vp againe.

But, if it be more expedient  
 for me to die, than to liue, then  
 deale with me according to thy  
 wil g,

*for the Sick.*

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wil 8, O Lord, and command my spirit to be receaued in peace; the which I commende into thine hands <sup>b</sup>, thou hast redeemed me, <sup>b</sup> Psal. 31, 5.  
O Lord God of truth, which liuest & raigest with the Father, and the holie Ghost, one God for euermore, *Amen.*

*Another praier for  
the Sick.*



Eternal God, which art ful of compassion <sup>a</sup>, and mercie, <sup>a</sup> Psal. 86, 15.  
slowe to anger, and great in kindnes;  
thou forgiuest our faults <sup>b</sup>, couerest our sinnes, and dost not impute our iniquities vnto vs: <sup>b</sup> Psal. 32, 1.

Vnto thee do I bend my praier, beseeching thee to pardon al my sinnes <sup>c</sup>, & to heale al mine infirmities. Saue my life from destruction, and compasse me about with mercie, and louing kindnes. <sup>c</sup> Psal. 103, 3.

For thou art the God of my saluation <sup>d</sup>, mine helper, in thee <sup>d</sup> Psal. 9, 10.  
hath mine hart trusted. Despise <sup>e</sup> Psal. 38, 7.  
not the workes of thine owne hands <sup>e</sup>,

• Psa. 138, 8. hands e, neither suffer him to per-  
 ish whom thou hast created, and  
 redeemed.

† Iohn. 1, 29. O Christ, lambe of God f, which  
 takest awaie the sinnes of the  
 world, and washest vs from al our  
 offences by thy pretious blood g,  
 encrease my faith h, that firmelie  
 I may apprehend the saluation  
 promised. Blesse thou my soule at  
 hir departure from the bodie,  
 that euermore I may reioice  
 with thee.

And, holie Ghost, eternal God,  
 which art the best Comforter i in  
 al extremities, be thou present, I  
 beseech thee, at the houre of my  
 death, & impart thy sauing helth  
 vpon me, that mine hart doe not  
 faint, nor be troubled. *Amen.*

Reuel. 7, 12.

*Praise, and glorie, and wisedome, and  
 thanks, and honor, and power,  
 and might be vnto our  
 God for euermore,  
 Amen.*



A view of the Praiers  
*as they orderlie stande*  
in this booke.

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To



## *To the Reader.*

**B**E it from thy minde (good Reader) to thinke, that, because we haue applied these prayers vnto certaine daies, we would therefore haue thee to tie thy selfe alwaies vnto the manner which we haue prescribed, and neuer either to violate or omit the same : to doe so, we iudge it foolish, superstitious, and wicked. But we wish thee in the feare of God to vse our labors to thy spiritual comfort, and commoditie : and as we haue set downe (as dutie bindeth) a dailie praier, for our dred Soueraigne, and gracious Queene: so we thinke the rest, or the maior part of them, necessarie to be vsed, if they could be, euerie daie. Wherefore, as occasion and time doth offer, praie in the name of Christ, and obserue that order which thou knowest best to keepe thee in the feare, and fauor of Almightye God.

*Wills*

*Wilt thou be  
thankful?*

Thou hast  
a thankes-  
giuing

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with a care of others  
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*Desirest*

*Desirest thou to escape  
extreeme miseries and  
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